

# DOMINICANA

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J. M. J. D.

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# DOMINICANA

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Vol. XVI

DECEMBER, 1931

No. 4

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## LAETABUNDUS<sup>1</sup>

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Joy abounding,  
Let the faithful chorus thunder  
Alleluia!  
Wit confounding,  
Comes from maiden womb in wonder  
Heaven's Ruler.

Angelic Counsellor is He,  
Virgin-born,—O mystery—  
Sun from star:  
Sun unvexed by eve's decline,  
Star which shall forever shine,  
Gleaming far.

As the star its ray will yield,  
Born in joy, is He revealed,  
Mary's Son.  
Star in beaming undefiled  
Mary bears her royal Child,  
Stainless one!

Lebanon's high cedar tree  
Gentle o'er the hyssop bends  
In the dell.  
Word made flesh, high Majesty  
To our lowly form descends:  
Emmanuel!

Though Isaias sang his reign,  
Hears the Synagogue in vain,  
Sight unseeing to remain,  
Light repelling.  
If the prophets deal deceit,  
Let her kneel where Gentiles  
meet

Songs of Sibyl to repeat,  
Bliss foretelling.

O tribe of misery,  
Hark the ancients' plea:  
Wherefore be accursed  
Eternally?  
Behold, in manger laid,  
Whom olden Writ portrayed:  
Christ, the Son conceived  
And born of Maid!  
Alleluia!

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<sup>1</sup> The Sequence, or Prose, sung, according to the Dominican Missal, in the Third Mass of Christmas Day and in the Masses of the Epiphany and the Purification. Its author was St. Bernard of Clairvaux. The translation follows the metre and the rhyme scheme of the original. Cf. DOMINICANA, December, 1928, Vol. XIII, No. 4, p. 280.

## IN THE FULNESS OF TIME

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PIUS HOLDEN, O.P.



HE young shepherd boy stirred restlessly, and drew his poor garments closer about him in a futile effort to keep warm. The wind which swept through these western hills was bitterly cold, and from early that afternoon he had been keeping watch over the sheep that nestled sleepily a short distance away, sheltered from the chill night wind by a sort of cave in the hillside. Nearby the embers of a dying fire glowed vaguely, but had long since ceased to provide any warmth. He took comfort in the fact that he would soon be home to eat and sleep well before care of the flock was once again entrusted to him. Already a faint gray light in the eastern sky marked the day's return. He mused over the events of the night—it had been so different from other nights. Until quite late a steady procession of travellers had been entering the city in groups of two and three or ten and twenty, on foot, or riding on donkeys and camels and, occasionally, horses. He knew why they came, for even the shepherd boy had heard of Caesar's edict. Throughout the long hours he had watched the many lights twinkling in the city below him, had envied the people gathered there, for he knew that they were making merry over plentifully supplied tables in the cheerfully warm rooms of inn and private dwelling.

Not only did the presence of many people make the night so different from other nights. The gleaming lamps and fires in the city were more than equalled by the pure white light of the stars. They shone down from the cold sky with a strange brilliance. The very darkness of this wintry night was brisk, and almost alive. It was filled with something—he knew not what, but he was vaguely convinced that some great event was taking place. He did not know then that that star which had shone more magnificently than all the rest had guided three great kings of the east here to Bethlehem. He did not know that a group of others, shepherds like himself, had, hesitating and marvelling, entered a cave on one of these western hills, and seen there a wondrous thing. He did not know that the event for which his countrymen had waited so ardently and so long



had finally come to pass. But it had. In the fulness of time God had sent His only Son to earth. He had fulfilled the promise made to Adam and Eve so many years before when they, humbly repentant after having succumbed to the temptation of Satan, beseeched Him not to abandon them. The Redeemer had come. God was incarnate so that by His suffering and death man might be reestablished in the high estate from which he had fallen.

But was His advent opportune? Would it not have been better, for instance, if He had become man directly after our first parents had sinned, or perhaps, on the last day before the consummation of the world? Or did God choose wisely and well? To dispute the fitness of God's choice of time is to question His infinite perfection. That the Incarnation took place most opportunely, at the time best suited for its purpose we may be sure by the very fact that God had so ordained. Just as His omnipotence made possible this greatest of all the divine acts, so His wisdom determined when the event should take place, and His wisdom never errs, never makes a mistake. We may discern more clearly traces of divine wisdom in the determination of the most fitting time for the Incarnation if we recall just what the Incarnation was, its purpose, and the circumstances attending its occurrence.

The Incarnation was the assumption by the Son of God, the Second Person of the Holy Trinity, of our human nature. Humanity was so united to the Divinity that both belonged to one person. It was the greatest act of God's omnipotence, the most magnificent display of His infinite power. It was a manifestation of His goodness and mercy, for He did not despise the weakness of sinful man, but rather stooped to help him. In it we may also see His justice, for since Satan had acquired power in the world through the weakness of man, He planned that through man in the Person of the Redeemer this power would be overthrown. Finally, it belongs to the essence of goodness to be diffusive, ever to communicate itself to others. By uniting human nature to Himself God made man participant in His own infinite goodness. Considering the Incarnation in itself, even apart from any thought of its purpose, we must agree that it was better to postpone it and to prepare the world for the coming of a Person of such dignity and majesty by sending before Him a fitting band of heralds. Had the Incarnation taken place in the early days of the world's history man would never have realized its stupendous magnitude, would never have appreciated the boundless love and mercy of God, would never have recognized His infinite

justice. No, it was better that man, before he was admitted to such intimate fellowship with the Divinity, learn more completely and more surely about the wondrous ways of God, the quality of His love and mercy, the extent of His power and justice. For this many years were required. The perfections of God are infinite and knowledge of them can be acquired only gradually by imperfect, finite man.

The primary purpose of the Incarnation was the ultimate redemption of mankind from the bondage of sin. Parenthetically we may note that some authors insist that even if man had not fallen from the state of grace Christ would still have become Incarnate. This opinion however is hardly tenable. The things which do not belong to us by nature, to which we have no natural right, which depend simply and solely upon the Will of God, can be known by us only according as God reveals them. His revelations are to be found in the Sacred Scriptures. Now everywhere in Sacred Scripture the passages which are concerned with Christ's advent upon earth give as the reason for His coming the redemption of mankind from sin. We can but agree, then, with what is so clearly indicated, namely that to free man from the thralldom of sin was the primary purpose of the Incarnation.

It is obvious that there was no need of the Incarnation before sin had been committed. Medicine is not given to a person who is not ill. Before the disease of sin had settled upon the world there was no necessity for the remedies which Christ brought when He came to live amongst men.

Nor was it fitting that Christ become incarnate immediately after the first sin had been committed. The sin of Adam and Eve was one of pride. Satan had craftily deceived them into thinking that they could become as gods. They believed that they could live without the loving help and protection of their Creator. They even dared to think that they could attain the end for which they were created, an end far above their finite natures, by their own efforts, without His assistance. "We ourselves shall be as gods" and so, in their pride they turned wilfully away from Him. They repented, it is true, but even so it was better not to reestablish them in grace immediately. Their sin was great. It was this sin of pride that had first disrupted the heavenly court, and now it was to lay a stain on the human race forever. They must, then, realize the enormity of their offence. They must become convinced of their absolute dependence upon God. They must appreciate how vitally necessary to their very continuance in being was His love, mercy, and power. Above all they must learn

the great lesson of humility. Then too, although the intensity of their pride was swept away in their repentance, vestiges of it and weaknesses arising from it yet remained. There was danger that the divine proffer of help might be despised and spurned if it came before man recognized his weakness. And so, "With great wisdom it was so ordered that the Son of Man should not be sent immediately after man's fall. For first of all God left man under the natural law, with the freedom of his will, in order that he might know his natural strength; and when he failed in it he received the law; whereupon by fault, not of the law, but of his nature, the disease gained strength; so that having recognized his infirmity, he might cry out for a physician, and beseech the aid of grace."

Although redemption from sin was the primary purpose of the Incarnation it was not the only one. Christ's advent was also intended to manifest the power of God, to help man live a more perfect life, to keep a fervent faith burning fiercely in his heart. It was to provide for man in the person of Christ a teacher Who would instruct him more precisely in his duties to God, and a pattern, an example for the modelling of his own life. After all, only to have released man from the bondage of sin would have been merely a negative thing: God intended to do more for him than that. In the eternal plan of salvation it was decreed that man should play an active part. He was not to stand by passively and accept all that God had to give. Salvation would be granted only on the condition that man work vigorously in his own behalf. He cannot, of course, be an adequate or even a coefficient cause of his own salvation because it is an end appointed to him by God and lies beyond his nature and his natural powers. He can however cooperate in the work by holding himself aloof from sin, by cultivating virtue, in a word, by his responsiveness to God's grace. He not only can but should, for this is the part that Divine Providence has accorded him in its decree with regard to man's salvation.

To fulfill this duty properly he must be ever conscious and ever confident of God's love, mercy, and power. And here we have the second great purpose of the Incarnation, that is, to lead man to the faithful performance of the duties that God has ordained for him by leading him to a more perfect life. He was to be led to a more perfect life by the implanting and nourishing within him of a deep and abiding love for God and by pointing out to him the proofs of God's great love for him. If we value our immortal souls we must not allow the importance of this lesson to escape us. To speak of love as a

movement of the appetite towards a desirable object is to define it truly enough: but unless we probe, unless we analyze this definition we shall never know its real significance. Love is the dominant factor of man's life. It enters into and colours his every act. Our Lord himself emphasizes its necessity and importance. He refers to it over and over again. When asked which was the greatest commandment He replied, 'Thou shalt love the Lord thy God with thy whole heart.' In order to convince us more surely of its importance He chose the solemn moments of the Supper Room on the eve of His death to command as God and to implore as a friend that we return God's love for us. He made it the fundament upon which the whole structure of His Church was built. In order that she might the more effectively continue His work of saving souls He desired her to be like Himself, a living act of love, and so, made her central and essential act the perpetuating of His own great love. He promised that the Holy Ghost, the Spirit of Love, would remain with her always. All this He has done to convince us how vitally important it is that we cherish a love for God. Nay, He has done more. He has given us a compelling motive. He has furnished us with proofs of God's great love for us. Magnificent proofs they are, and the Incarnation the most magnificent of them all. Without it the others would not have been possible. The death of the Redeemer was a great thing, but His birth was a far greater one. Man could die on the Cross but only God could raise humanity to union with the Divinity. An eternal manifestation of divine power and majesty, of infinite love and mercy, it cannot fail to arouse in us an enduring love and a lasting confidence in the God Who has done so much. "If we have been slow to love" says Saint Augustine, "let us at least hasten to love in return."

In the divine plan of man's salvation the virtue of Faith holds as important a place as does the virtue of Charity. In both the Old and New Law it has been urged at all times: it is indispensable if man would make progress towards God, or the measure of his faith is the measure of his union with God. When He promised not to abandon Adam after his sin He insisted upon faith in the future coming of a Redeemer as a prime requisite for continued relations with Him. He sternly commanded the Chosen People to nourish their faith always: He made it the basis of His covenant with them: when their faith grew cold and they turned away from Him He punished them severely. Our Lord refers to its necessity repeatedly. "Do you believe that I can do this?" He would ask of those who sought His aid.

He promised that faith would move mountains and He kept that promise.

We have already seen how vital a thing is the love which we must have for God. Faith makes this love possible. We cannot love unless we know the person who is the object of our love. Now the knowledge which we have of God naturally is limited. His infinite perfections and powers can be known only very imperfectly by finite man. This natural knowledge is completed and perfected by the knowledge which we have through faith. Through faith we have become possessed of the great truths of revelation, truths which we would never have known if God had not revealed them to us. Such truths are the Trinity, the resurrection of our bodies after death, the life of grace, the Sacramental Presence of God upon our altars. These things we could never know by the natural power of our intellect. They become a part of our knowledge by reason of our faith.

The relation between faith and the Incarnation is obvious. Another purpose of the Incarnation (we may call it the third) was to keep the fire of faith brightly burning in the heart of man, not alone in those who lived before it came to pass, but also in those who have lived or will live since that time. In the Old Law man was justified by obedience to God's precept and faith in the future advent of the Messiah. In the New he is justified through grace merited by Christ in His passion and death and by observance of the Law of God as promulgated by Christ, and by faith in the Redeemer Who came and released him from the bondage of his sins.

We have already noted that divine Providence determined to postpone the advent of the Redeemer because of the majesty and dignity of Him Who was to come and in order that men might have time to discover the ineffectiveness of his own natural strength and turn to God for salvation from the miseries into which his darkened intellect and weakened will had led him. Two alternatives remained. His coming could be delayed until shortly before the end of the world or it could take place, in the words of the prophet, 'in the midst of the years.' The secondary purposes of the Incarnation (secondary not because they are less important but because in the process of man's sanctification they continue from where the primary leaves off) made it imperative that the advent of the Messiah be not delayed too long. Man was to be led to a more perfect life by keeping the thought of God ever in his mind, by inculcating a love for Him, and by renewing an ardent faith in Him. This more perfect life may be briefly described as the Christian life, a life founded

principally on the virtues of faith and love. Now if the Incarnation, which was to introduce this more perfect life by the cultivation of these virtues, were delayed until the last day man would never have the opportunity of living this life and practicing its virtues. He was to have not only the opportunity but also the duty of living it, of living it vigorously, for this was the part accorded him by divine Providence in Its plan of the redemption and final salvation of mankind. Furthermore, initiation into this life was possible only while some knowledge of God yet remained to men. Any attempt to inculcate faith in Him, love for Him, and a consciousness of duty towards Him would be futile if men were unaware of His infinite perfection and even of His very existence. There was the very real danger that if the Incarnation were delayed too long a while all thought of God would be swept from the minds of men.

And so, in His wisdom God decreed that in the fulness of time the Saviour would be sent to live among men, to redeem them from sin and to point out to them by word of mouth and example the way of salvation. "In the fulness of time"—this is the expression used to denote that time when man would have learned what he had lost through sin, when he would have realized his own weakness and cry out for the protection of the Creator Who lovingly preserves him in every moment and every act of his existence. It denotes that time when man, unutterably weary in his vain striving for real, complete happiness, would begin to forget, to despair, to doubt and thereby incur the danger of losing all thought of and yearning after the divine. We who have lived since the days when Christ walked the earth know when that fulness of time was. History, as well as philosophy and theology, bears testimony to the wisdom and fitness of the divine choice.

It was a troubled world that those Infant eyes looked out upon nearly two thousand years ago, a world staggering under the heavy burden of pain and sin, bewildered by a thousand perplexities and doubts, weary in its quest of truth and happiness, and tormented by the ever-growing fear of all the miseries which overwhelmed it. The greatest men of antiquity had grappled with the problems and offered their various solutions, but they brought no relief. System after system of philosophy and theology was received, enthusiastically adopted, and finally discarded: they availed nothing. Man had done his best, but his best without divine help was not enough. He realized the insufficiency and ineffectiveness of his own efforts but the realization brought him no nearer to God. Knowledge of Him became more and

more vague and confused. We can trace the progress of the estrangement down through the years. It appears first of all in the elaborate systems of polytheism which clogged the ancient theologies. No such system ever sprang into existence, full blown. All started with the concept of God. Series of gods and lesser gods arose from the confusion of God, His works, and the means He used to complete His works. The separation becomes more pronounced in the atheism and agnosticism of the years preceding the birth of our divine Lord. The existence of God was not believed or it was considered that at least if He did exist knowledge of Him and relations with Him were impossible. An external ceremonial, oblations, sacrifices remained, but they were for the most part a travesty of religion. Although the Jews preserved a better knowledge of God and a purer cult in His honour, the bad example of neighbouring nations was not without its devastating effect. Some of them were frankly materialists, others perilously near idolatry, and most, while scrupulously observant of the Law, were far from honouring God with the service of the heart that He desired.

All was in readiness for the advent of the Messias. The conditions which divine Providence had imposed had been fulfilled. A long line of prophets had foretold and described His birth and the circumstances attending it. The great Saint John the Baptist had announced His coming as imminent. The hearts of men were sore and anguished and they yearned for peace. He came, the Prince of Heaven, bringing with Him heavenly peace, and He came as had been promised—in the fulness of time.

St. Thomas, *Summa Theologica*, IIIa, q. 1, a. 5 et 6.



## ALBERTUS MAGNUS, THE SAINT

RICHARD CLARK, O.P.



As a cause is known by its effect, as a tree is known by its fruit, so are men known by their works. Men are placed in this profession or that according as their works proclaim them. So Socrates and Aristotle are called philosophers; Fra Angelico and Rembrandt, artists; Michelangelo, the architect; St. Thomas Aquinas, the theologian. We call a man rich who possesses great wealth; holy, if he has great virtue; but a man must have many, many accomplishments to be designated "Great."

In the Thirteenth Century—in the midst of such men as St. Dominic, St. Francis of Assisi, Pope Innocent III, St. Thomas Aquinas, St. Bonaventure, Alexander Hales, Henry of Ghent, Duns Scotus, Petrus Hispanus, Roger Bacon and others,—Albert of Cologne, Bishop of Ratisbon, merited the title of "Great." Although not least among these saints and scholars, the sanctity of the Master, Albert, is very often eclipsed and lost sight of in the brilliance of his pupil, Thomas.

Few are aware of details of his spiritual life, yet it was intimately bound-up with his everyday manner of doing things. Every conscious act of his, and even his sleep, was offered up to God, to His love and greater glory. His was a belated vocation to the order of Preachers, it is true, but his youth was not spent in vain; the study and physical development of his youth served him well in the white habit of St. Dominic which he assumed after his thirty-sixth birthday.<sup>1</sup> That this man of God is worthy of canonization is attested by men of his own time and by students of his work ever since his death. A recent publication<sup>2</sup> contains documents, testifying to his holiness of life, and petitions for his canonization from Bishops, Archbishops, Abbots, Superiors of Religious Orders and Congregations, Univer-

<sup>1</sup> The time generally given for his entrance into the Order of Preachers, 1229.

<sup>2</sup> *Esposizione e documentazione storica del culto tributato lungo il corso dei secoli al B. Alberto Magno Vescovo e Confessore dell'Ordine Domenicano*, Vol. I, 1930, Vol. II, 1931 (Rome).



sities and Colleges. They date from the time of his death up to the present day.

Albert recognized his incapability of accomplishing anything of himself from the very start. He prayed for help from Heaven. That this help came is only too clear from the number and quality of his works. It is told that he was discouraged when he entered the Order of Preachers by the brilliance of his companions. He prayed to Mary, the Mother of God, for her intercession. The Lessons in the Breviary for Blessed Albert's feast go on to relate that this prayer was not long in being answered. In a very short time he became so proficient in the science of Philosophy that he was commonly called "The Philosopher." He was not presumptuous to think that the pursuit of natural science would bring him happiness. That was only a remote means to happiness, the eternal happiness for which his soul yearned. So he prayed that his faith would not be weakened by the sophisms and ungodly reasoning he must meet in his studies. These prayers were heard and answered by the Blessed Virgin, in a vision, who told Albert that his faith would not leave him, but, as a sign of his approaching death, he would lose the art of argumentation in a public lecture toward the end of his life. This actually took place, and Blessed Albert, recognizing the sign, repaired to a convent in Cologne to prepare for death.

With these celestial assurances Albert applied himself even more seriously to the task of learning all things possible about God and His creatures. This was his life's work. His native inquisitiveness was never entirely satisfied on this earth, but it served him well, inspiring him to delve into almost unknown sciences. His theological, philosophical and scientific works sprang from a desire to please God, and man for the love of God. Albert seemed never to lose sight of the commandment, "Thou shalt love the Lord thy God, with thy whole heart, with thy whole soul, with thy whole mind, and with thy whole strength; and thy neighbor as thyself."<sup>3</sup> In the Preface to his commentary on the philosophy of Aristotle<sup>4</sup> he explains his purpose in undertaking such a task. It appears to be the sole motive for his ceaseless labors as a student and professor. He says, "It is our intention to satisfy those brothers of our Order who have sought our aid; so we have written this book, from experiences of many years, in which a full course of natural science may be found, and through which the works of Aristotle may be understood. . . . Although

<sup>3</sup> St. Mark, xii, 30.

<sup>4</sup> *Opera Omnia*, B. Alberti, Vives Edition, Vol. III.

realizing our incapability for such an enterprise we could not resist their entreaties. . . . We have undertaken this work above all for the glory of the Omnipotent God, Who is the Font of Wisdom, the Creator, Preserver and King of nature, and also for the benefit of our brothers and all those who desire to learn of natural science in these pages." It was the force of this motive that spurred Albert to apparent excesses in mental activity, and this has already canonized him in the hearts of every true student, whether he study natural or supernatural science.

The works of Blessed Albert have always been the subject of much discussion. The custom of the Middle Ages to attach the name of an illustrious person to any work to give it prestige has darkened, in the eyes of some, the fair name of Albert. To him have been attributed works of base intention. Magic was called the Albertine science, because works of magic and the arts of the devil bore his name. Discriminating scholars, however, have given us a very nearly accurate list of his works and from these we conclude that the Bishop of Ratisbon was no less a saint than a scholar.

Blessed Albert's treatise on the Eucharist has been compared for its sublimity of doctrine with the works of St. Thomas Aquinas, who is known under the title of "Eucharistic Doctor." It was due to their intimacy that these two learned men wrote along the same lines about the Sacrament of the Altar. Thomas doubtless was influenced by the teaching and early writing of Albert, and Albert must have read the later works of St. Thomas on the Eucharist. One historian,<sup>5</sup> at least, is of the opinion that Albert composed an Office of the Holy Eucharist, which was either eclipsed by Thomas' or not preserved from the first. Albert's love for the Holy Eucharist is mentioned by all his early biographers. He would often be seen in tears while celebrating Mass, and would spend hours before the tabernacle wrapt in prayer and contemplation. Although we know that this love could not be surpassed by any other affection we must aver that Albert's devotion to Mary is more appealing than any other instance of his whole life.

In his work on "The Praises of Mary"<sup>6</sup> as well as in his "Mariale"<sup>7</sup> Albert discloses a love for the Mother of God that is equaled by few and surpassed by none. It is as simple as the praise of a child for its mother and at the same time as sublime as the "Can-

<sup>5</sup> Rodolphus de Novimagio.

<sup>6</sup> Vives Edition, Vol. XXXVI.

<sup>7</sup> Op. cit. Vol. XXXVII.

ticle of Canticles." He appended to all his works a nosegay of praise to his beloved Lady, or closed his study hours with a song in her honor. Walking in the convent garden he delighted in chanting her praises. His devotion would burst into song and his song would be interrupted with tears. "What a touching sight to witness the greatest scholar of the Middle Ages, who combined in himself every species of science, walking alone in the garden of the Cologne Convent, and singing with tears the praises of Mary his queen!"<sup>8</sup> Another historian<sup>9</sup> is carried away by Albert's devotion to the Mother of God. To him he is "Mary's secretary," who surpassed all who have written about her virtues and grace. He says, "The Jeromes, the Ambroses, the Augustines, the Bernards, the Anselms, the John Damascenes have extolled her in rapturous language and with all the charms the most fragrant devotion could inspire; they have shown with a brilliant and beautiful style how powerful, full of merit, rich in virtue, in short, how good and compassionate she is; but, despite their reasoning which amounts even to evidence, they know not how to convince the mind of the auditor as our venerable Master, Albert, does when he speaks of Mary in his sermons." Albert shows us, in a prayer he composed, the great confidence he had in the intercession of the Queen of heaven and earth. "Holy Mary," he prays, "luminary of heaven and earth, as your name implies; of this earth which you have enlightened on the mysteries of your Son, the Word of the Eternal Father, mysteries hidden in God from the beginning; you have illumined the brightness of the angels themselves. Enlighten my understanding, give me a right conception, a vigorous mind, true knowledge, a firm faith with corresponding speech, speech which will convey grace to my hearers; speech which will serve the establishment of the Faith, the edification of the holy Church, and the honor of the sacred Name of your Son our Lord Jesus Christ; speech which will not cease to proclaim your praises and to declare your mercies. May this speech, O Mary, tell again and again, that you cease not to heap with graces, with gifts of your mercy an unworthy sinner like myself and to manifest through his mouth the prodigies of your all powerful intercession."<sup>10</sup> We cannot doubt the efficacy of this prayer since the works of Albert are almost beyond the natural powers of man, both physical and intellectual. Even though he was of robust physical condition the demands which these works

<sup>8</sup> Sighart, p. 323.

<sup>9</sup> Peter of Prussia, quoted by Sighart, p. 323.

<sup>10</sup> Quoted by Sighart, p. 325.

made upon his constitution would have exhausted him without grace and consolation from above. The previous inclination for learning mounted to a passion for science. And after that first reluctance to embrace a life of study, which was cleared up by a special confidence in the Mother of God, he never shrank from an intellectual task, accepting the most humble as well as the most involved.

These stupendous works of piety and study might lead one to imagine Albert a recluse, a friar who never left his cell. But we are not surprised, in the light of his great charity, to find him in the most active roles of arbitrator, professor, preacher, bishop of one of the principal dioceses of Germany, and Master of the Papal Palace in Anagni. In all these duties Albert kept his motive well in view. He occupied the chair of theology in Paris "for the honor and glory of the Omnipotent God—and for the benefit of the brethren" just as much as when he ascended the episcopal throne in the Cathedral of Ratisbon, or when he was preaching the Crusade.

The first time Albert left his post as professor it was to fill the office of Provincial of the German Province of Dominicans. In this capacity by word and by example he urged his subjects to a strict observance of the Rule and Constitutions of the Order. He found favor among his brethren there and was elected to a second term. They were edified by his example of poverty for he journeyed only on foot, as was the rule, and took no provisions, begging his meals if necessary. This was the most active period of his long life, and while he never cherished this traveling around, he realized it was his duty to visit the convents under his charge, and his youthful military training along with his saintly life gave him courage never to flinch when it was a question of duty.

In the meantime trouble had arisen at Cologne between the ecclesiastical powers and the civil subjects, and Albert was called to act as judge. With several others he weighed the evidence for both parties, receiving implicitly their confidence, and soon peace was restored. Again at Würzburg he assumed the role of peacemaker. It was another instance of strife between the ruling powers, both ecclesiastical and civil, and the subjects. The people had even engaged in acts of open hostility. With the brilliant and saintly judge handling the matter, friendly relations were again established between the princes and the people, and the hand that had threatened the Church was now lifted only to praise. Albert was also called upon to decide a difference which had arisen there at Würzburg between the Chapter of the Church of St. John of Haug and the Count Hohen-

lohe. Würzburg was the bench, it seems, from which Albert, as arbitrator, passed most of his judgments in settling disputes. Most of his time there was devoted to making peace, and the people and clergy in praise of him echoed the words of Christ, "Blessed are the peacemakers: for they shall be called the children of God."<sup>11</sup>

A sorrow had come to Ratisbon, in the meantime, and Albert was sent to heal the wounded feelings of the Church there. The bishop had become lax and worldly and had been deposed. It took a solemn command of the Holy Father to convince Albert that he should accept the dignity and office of the bishopric. His belief of what a bishop should be was so exalted, and his humility was so deeply rooted he could not reconcile the apparent conflict. When it became clear to him that any further resistance would be opposing the Will of God he complied with the wishes of the Holy Father and assumed the mitre. Albert went to Ratisbon on foot and entered the city under cover of night. The first night he spent with his brethren in the Convent of the Dominicans there and on the following day was officially enthroned in the Cathedral as head of the Church in Ratisbon. Immediately Albert set to work. There was much room for improvement in the morals of his people and the discipline of the clergy. Human respect was farthest from his mind when he began his reform. By severity he must be kind. He had to bring about the peace of God by the strictest measures in his power, and even public penances were resorted to in reparation for offences against God and God's creatures, men. These were the days of strong faith and no one took exception to such display of religion; that was the order of the day. In a very short time, however, as soon as the good effects of his reform were being seen, Albert resigned his see. Enemies had made a longer stay there seem unprofitable. Following the example of his Master Who hid Himself in the temple, Albert begged to be released from his office. He would not antagonize his enemies by his presence. The Holy Father did not take this resignation as final, but after pleading long and fervently, saying that he could be of more service to his brethren and to the Church if he were relieved of this honor and duty, Albert was allowed to return to the simple life of a Religious. The profound impression which Albert made in Ratisbon lived after him. Although he had been dispensed from the religious vow of poverty he followed a life of austerity and even want. The neighboring bishops thought him a man of little or no administrative ability and out of compassion sent him gifts for his

<sup>11</sup> St. Matthew, v, 9.

personal use. These gifts were either given to the poor or used in clearing up the debts of the diocese.

Historians call attention to the fact that Albert in his old age was sent to preach the Crusade in Germany and Bohemia. The Turks were besieging Acre, in 1265, the last bulwark of Christianity in Palestine. Albert was a bishop and had the right, *ex-officio*, to preach. He could not content himself with an empty title, so with the enthusiasm of youth he accepted this mission of proclaiming the power of the Cross and assuring the people of Germany and Bohemia that in that sign would they conquer. Like another St. Bernard he preached the cause of Christianity and his voice, trembling perhaps with age and sincerity, was heeded. The people flocked to hear him and many performed the things enjoined to gain the indulgences of the Crusade.

From his very entrance into the Order of Preachers, Albert had preached a crusade, a holy war against intellectual darkness and error. Before he became a religious he had spent ten years at Padua studying the profane sciences, all of which came under the title of "Philosophy." This was to his great advantage when he was sent into the different cities to preach and teach. Cologne was honored first by his presence as professor. There he met his most illustrious pupil, Thomas of Aquin. When Albert assumed the chair of theology at Paris, Thomas accompanied him there and sat at his feet drinking in the sweet wine of supernatural truths expounded by Albert. Daily Thomas grew in the affection of the master and in the science of God, so that Albert humbly watched his pupil surpass him in learning and sanctity. Thomas' star was rising and Albert was the human power behind it. Far from selfishly discouraging Thomas that his own learning might be praised, Albert took a special interest in his pupil and gave him every opportunity to advance. He recognized the genius of his pupil one day in class, the story of which is well known to all. It happened that Albert called for a written solution of an involved philosophical problem. When the work was submitted the clarity and exactness of Thomas' solution was so amazing to the professor that, as a further test, a solemn disputation was arranged for the following day when Thomas would expound the doctrine in question. The result was beyond Albert's fondest fancy. Already the synthesis and logical order known to us in the *Summa* were well handled by Thomas. When Thomas finished, there was nothing more to be said. He had anticipated and answered the objections which Albert had planned to propose. In affected indignation Albert re-

proached Thomas, saying, "Brother Thomas, you appear to perform less the part of the respondent than that of master." "Master," Thomas replied, "I know not how to answer the question otherwise." After a further discussion on the subject at hand between professor and student, wherein Thomas solved every question, Albert burst into exclamations of admiration for Thomas. Then it was that he uttered the memorable expression, "You call this young man a dumb ox, but I declare to you that so loud will be his bellowing in doctrine that it will resound throughout the world."

Were this merely the exclamation of an admiring master for his brilliant pupil we could pass it over in a few words, but it was more than that. It was prophetic; and even more than prophetic. It displays the humility of him who is called "The Great." There was never such a glowing example of pupil surpassing master, yet Albert was always on hand with encouragement for that pupil who would one day threaten to obscure in posterity the memory of the master. Albert arranged to have Thomas' cell near his own where two souls drawn together in a common cause might further that cause by frequent collaboration. For twenty years Albert fought prejudice and misunderstanding. His innovations in science and christianizing of Aristotle had called down upon him the maledictions of the intelligentsia of his day. Some called him "heretic." Others refused him cooperation in his professorial duties at Paris and Cologne. In Paris especially trouble had arisen. William of Saint-Amour, a secular professor at the University, launched an attack upon the Religious there. In a pamphlet he asserted that they were not equipped to teach the sciences, either natural or supernatural. It was calumnious enough to attack the teaching of the Religious, but Saint-Amour declared that their mode of life was not in conformity with the teachings of Christ. Christ had been active, while they were given over to study and prayer. It is clear that William of Saint-Amour did not understand the motto of the Dominican Order, *Contemplata aliis tradere*.<sup>12</sup> Just as Christ had His Hidden Life, so the Religious by prayer and study prepare to feed those hungering for truth.

Blessed Albert and St. Thomas refuted this pamphlet in a work which has been attributed to Thomas, but which must have been influenced in no small measure by Albert, for it would seem unlikely that Thomas would take the first rebuttal in the presence of his master Albert. Some salient points are: "The cloister life enables man in a higher degree to preach the Gospel in as much as being

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<sup>12</sup> To give to others the fruits of contemplation.



freed by his vows from the care of temporal affairs, he can apply himself more steadily to study and contemplation. . . . That a Monk ought absolutely to live by the labor of his hands is likewise an error, for mental occupation as well as a care for the salvation of souls is meritorious for the monk. We have the example of Jesus Christ, the Apostles and many saints inspiring us to renounce exterior goods through Christian charity."<sup>13</sup> Convinced of the truth of his contention Albert delivered these arguments with a wholehearted eloquence that won the decision of the judges on this question and the reinstatement of the Religious at the University.

All this was inspired, we think, by a foresight Albert had in the learned accomplishments of his pupil. Paris was the vantage point from which he must work. It was the intellectual center of the civilized world. There must Thomas be, and there must he teach the fruit of their combined labors which was indissolubly wedded to eternal truth. So to Paris Thomas went, and from Paris went forth that bellowing in doctrine which was heard throughout the world.

Albert the Great, next to God, was the greatest influence upon Thomas Aquinas. To this influence we owe the *Summa Theologica* of St. Thomas, and it is to Albert's teaching, to his encyclopedic knowledge and his scientific training that we give praise when we exalt the *Summa*. Thomas took the facts gathered by Albert's prodigious study and experience and arranged them into a gigantic synthesis. Denifle, an authority in historical research and especially in Thomistic history, says, "For Thomas, Albert the Great was the Elias to whose mantle he continually clung. Without Albert, Thomas would not have become what he actually is, the prince and king of theologians. Albert prepared him for this. Bramante's mighty pillars support Michelangelo's cupola of St. Peter's; Albert's oral teaching and written works laid the foundations for the Theological *Summa* of St. Thomas."<sup>14</sup> Albert was wont to take a truth piecemeal in the usual analytic method. But Thomas could grasp a whole truth in a single glance, his intellect resembling more the angelic, being able to see in a single principle many conclusions. Albert realized his own intellectual attainments, and he must have realized that his writings were of very great value, but he continued to help

<sup>13</sup> The original title of this work was "Perfection of the Religious State against its Detractors." In three other writings St. Thomas has treated of this matter, and in the *Summa*, IIa, IIae, q. 186-189.

<sup>14</sup> Grabmann-Zybura, *The Theological Summa of St. Thomas*, (St. Louis, 1930) quoted on page 153.



Thomas surpass him and eclipse his own star by the brilliance of what has since become known as "Thomistic doctrine."

The affection Albert had for Thomas was as strong as natural love could be. It is to this affection that many marvelous things have been attributed. When Thomas died, Albert announced his death, though they were many miles apart. Albert in Cologne saw Thomas depart this world in Italy. So great was his love for his devoted pupil that at the very mention of his name Albert would weep. It was this fraternal love, coupled with a conviction that Thomas' work was based on and inspired by Eternal Truth, that prompted Albert to defend Thomas after his death. We can imagine the emotions that surged in Albert's noble breast when he heard that Thomas' teachings were being anathematized in Paris. Albert, an old man, broken from constant labor and austerities, made the journey on foot to Paris to defend what he knew was true against the dissenting voices which branded Thomistic doctrine as unorthodox and smacking too much of the pagan philosopher's thought. At Paris Albert heaped praises and blessings upon his pupil, in defence of him, praised his intellectual and spiritual qualities to the total exclusion of his own extraordinary accomplishments. Even many Dominicans doubted the worth of Thomas' work. They could not understand it. It seemed in league with the Aristotle they knew, the Averroists' Aristotle. It was through Albert, however, that the Dominicans and many seculars were won over. And at the time of Albert's death,<sup>18</sup> six years after that of Thomas, every member of their Order was behind Thomas' thought. This is what we mean when we say that Albert the Great was responsible for the Theological Summa of St. Thomas. He not only was instrumental in the production but a great influence in maintaining it in existence. We might say that the Summa of St. Thomas was Albert's greatest work. And by these fruits we recognize a tree transplanted from the Garden of Paradise, a branch taken from the Tree of Wisdom itself.

If one were to sum up the life of Albert the Great, he might say in the words of one of his biographers, "His intellectual development and aptitude for work through his whole life were prodigies in themselves. His erudition, his prolific genius as a writer in every branch of natural knowledge, his marvelous labors as a professor, as a superior of his Order, as a bishop, his high moral perfection, his austerities, his humility, the simplicity of his faith, the generosity of his love for God and neighbor: all these seem inexplicable by mere

<sup>18</sup> 1280.

natural means."<sup>16</sup> Or we might put the words of Saint Paul into the mouth of Albert and have him say, "I became all things to all men that I might save all."<sup>17</sup>

Indeed thus have men ever since his death thought. Popes and Cardinals, Bishops and Priests, Princes and people, scholars and colleges of students have declared his sanctity. Petitions, basing their authority on the cures and miracles attributed to Albert's intercession, have poured into Rome for the past six hundred and fifty years. We join the thousands who send their prayers heavenward that Albertus Magnus, blessed scholar and bishop, will soon be officially declared among the saints in heaven and also receive the title of "Doctor of the Church."

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<sup>16</sup> Sighart, p. 421.

<sup>17</sup> I Cor., ix, 22.

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## NATIONALISM AND RELIGION IN AMERICA

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AMONG the more important elements in the modern philosophy of life is Nationalism. Whatever sector of contemporary civilization is investigated, there it is to be found. It exists in both hemispheres. In the Old World, Europe displays many evidences of its effects. Hitlerism in Germany, Fascism in Italy, Sovietism in Russia,—each of these is a type of Nationalism. Likewise in Asia, the present conflict between the nations of the yellow race seems to be prompted by Nationalism. Nor can it be excluded from those factors influencing the attempt of India to cast off the chains of English domination.

In the New World, Nationalism is similarly rampant. The perennial territorial disputes among Latin American countries manifest the force of this Nationalism. In the English speaking nations of North America it is not absent. In the United States, Nationalism offers various aspects for consideration, but none more worthy of investigation than the connection between Nationalism and Religion in America. This relation will become clear as we state the signification of the terms Religion and Nationalism.

Religion may be said, in a wide sense, to signify all the relations between God and man. Philosophy demonstrates the existence of these two beings. Human reason distinguishes them by pointing out the manner of existence proper to each. God is a necessary, self-existing, eternal, omnipotent Being, the Creator and Ruler of the universe. Man, a contingent being, enjoying an existence caused by God, is the noblest of all terrestrial creatures. He is more than matter since he has a soul. This soul is spiritual, free and immortal; hence man is more than an animal, he is above the whole perishable world. Moreover, this same soul, being rational, makes him realize that his highest destiny in this life is to fit himself for the endless happiness of the next.

Confronted with these facts, this rational creature must recognize God as his first beginning and last end, on Whom man depends as an effect on a cause. Religion, consisting in the practical acknowledgement of this truth, points out the duties arising from the relation between God and man. Religion within the individual is the will of fulfilling these duties. Moreover, it is Religion that arouses the particular emotion, or loyalty, by which man is willing to sacrifice all else for the fulfillment of these duties. It is Religion in this last sense (that is, considered as arousing that particular loyalty which is ready to sacrifice all else for the worship of an apparent last end), which is connected with Nationalism.

To explain adequately the word Nationalism is no easy task. A learned historian a few years ago devoted a separate chapter of a volume of essays to the definition and explanation of this term.<sup>1</sup> To understand its extent, the signification of Nationalism must be quite clear. Originally, the term signified devotion to the nation and its institutions. As one contemporary sociologist has declared, "If the term Nationalism were simply commensurate with these expressions of human love (here referring to patriotic loyalties), it would have no sinister connotation. Unfortunately the word employed to denote the excesses of nationalism is the word Nationalism itself."<sup>2</sup>

Thus today the term has a peculiar meaning. Nationalism today denotes a spirit or "condition of mind, among members of a nationality, in which loyalty to one's national state is superior to all other loyalties and of which pride in one's nationality and belief in its intrinsic excellence and in its mission, are integral parts."<sup>3</sup> Nationalism is an emotional fusion and exaggeration of nationality and patriotism. As an exaggerated form of patriotism, it predominates over all other human loyalties. In fine, Nationalism is a certain mentality which worships the nation as an end in itself.<sup>4</sup>

Viewing the meaning of these two terms, we readily see that a conflict must exist between Nationalism and Religion whenever both are present simultaneously in any nation. This simul-

<sup>1</sup> Carlton J. H. Hayes, *Essays on Nationalism*, (New York, 1928), p. 1. Professor Hayes, the foremost American authority on Nationalism, has recently published another volume on this topic.

<sup>2</sup> J. J. Burke, C.S.P., "Historical Attitude of the Church toward Nationalism," in *Catholic Historical Review*, April 1928, p. 68.

<sup>3</sup> Hayes, *op. cit.* p. 6.

<sup>4</sup> Hilaire Belloc, *Survivals and New Arrivals*, (New York, 1929), p. 108.

taneous presence of both these potent factors in America points out that their relation is an important one and worthy of consideration by all American Catholics. And this, for the following reasons: As an exaggerated patriotism, Nationalism is opposed to true American patriotism; secondly, Nationalism is a denial of the fundamental Christian commandment of love for neighbor; thirdly, Nationalism is one of the main oppositions to Catholicism today.

In support of the first statement, recall a happening within a few years. A United States Senate committee was appointed to investigate lobbying as it affected economic and political interests in America. One of the first sessions of this committee was occupied with an examination of one who had been a paid lobbyist for American shipbuilding companies at the Geneva Disarmament Conference of 1927. Upon being summoned to the witness stand and asked his name, this lobbyist shouted his name bombastically, adding: "—American, Christian, Protestant, Nationalist—." The expression of these four qualifying terms, and especially the manner of their utterance, seem to indicate the tenor of an American mind for Nationalism. Even if the lobbyist was concealing selfish motives under cover of Nationalism, he (practical man that he was) knew his utterance would attract admiration from the Nationalism of the American people and press. Nor was he mistaken. His nationalistic action was praised as patriotism. He who had worked as a paid agent for private corporations to disrupt a conference seeking world peace, was now lauded as a *patriot*.

It is quite easy to obtain and expose such facts.<sup>5</sup> It is another task, and not an easy one, to penetrate, or even reach, the mind or spirit that inspires these tangible facts and events. The task is difficult because the spirit scarcely expresses itself in events and consequently is unlikely to be understood. Yet psychological factors and spiritual forces underly most social and economic affairs of the day. Just as the student discovers that the abstract problems of Metaphysics are more difficult than the concrete problems of his experimental sciences, so too, the practical student of civilization learns that the study of spiritual forces underlying social life is much more complicated than a mere observation and gathering of concrete events.

<sup>5</sup> Current literature and the Congressional Record are replete with such cases of Nationalistic speeches and events.

Proceeding further in showing that Nationalism is opposed to true American patriotism, we observe that the two have often been confused. This is due to a mistaken notion of the latter. True patriotism is that love of country or native land which inspires loyalty to the country and its institutions. This love of native land has always existed in some manner, and always will, while men live in societies. The loyalty of Patriotism may have as its object a small village, a city, or a great nation, or even an immense civilization; but always it must be present in social groups. Otherwise they would disintegrate. This disintegration is contrary to man's nature, for man is naturally a social animal.<sup>6</sup>

Moreover, if we accept Belloc's hypothesis, patriotism must not only be present in every society but should be strong. He says: "the absence of it is inhuman and unnatural, and even the weakness of it is a degradation to the individual: a dereliction in the duty which he owes to that which made him—for we are the products each of his own country."

It has been already stated that Nationalism is an exaggeration of patriotism. Let us now see how this is true of Nationalism in America. An able exponent of modern trends in thought has described American patriotism thus: "American patriotism comprises three convictions: first, that American institutions are good in themselves; second, that they are the best and only possible institutions for people of the United States; third, that they contribute to the welfare of the world at large."<sup>8</sup>

Nationalism offers an open contrast to this American patriotism. The writer to whom we have just referred said that the first conviction of American patriotism is that "American institutions are good in themselves." Nationalism would have them the *best in themselves*. The second conviction of the American patriot is "that American institutions are the best and only possible institutions for the people of the United States." Nationalism would have them the *best of all* English speaking people or even for peoples of all tongues. The true patriot of America holds as a third conviction "that American institutions contribute to the welfare of the world at large." But an American Nation-

<sup>6</sup> St. Thomas, *Summa Theologica*, Ia. q. 96, a. 4, in corp.; IIa IIae, q. 109, a. 3, ad lum; IIa IIae, q. 114, a. 1, ad 2um; also St. Thomas, *In Ethics Nic.*, lib. 1, lect. 1; also Jos. Gredt. O.S.B., *Elementa Philosophiae*, (edit. 4a, Friburgi Brisgoviae, 1926), vol. 2, p. 406.

<sup>7</sup> Belloc, *loc. cit.*

<sup>8</sup> Frederick Kinsman, *Americanism and Catholicism*, (New York, 1924), p. 22.

alist venerates American institutions as the *primary* contribution to the world's welfare. Nationalism teaches that America should "require of her citizens not only blind obedience and supreme loyalty, not only an exclusive patriotism, but also unshakeable faith in her surpassing excellence over all other nationalities, and lofty pride in her peculiarities and destiny."<sup>9</sup> This phrase, "unshakeable faith in her surpassing excellence," sums up the essential mistake of Nationalism. For it is this faith that renders men willing to sacrifice all ethical principles for the extension of this so-called excellence.

Indeed, it does seem evident that great opposition exists between Nationalism and true American patriotism. Lest there remain any doubt of this, let us quote a pertinent paragraph which seems a lucid exposition of this opposition:

"Nationalism is not Patriotism; it is an abuse of Patriotism. It is degenerate, distorted and diseased Patriotism. Patriotism is one manifestation of the command of love. Nationalism is one manifestation of its denial. Patriotism is love of the people of one's country. Nationalism is that perverted love and perverted submission which calls for hatred of others. The patriot loves his country, its scenes, its literature, its art, its culture, its great men and its people. He loves them so much that he is willing to sacrifice himself that they may be better, more beautiful, more useful and more true. But he does not place them above the rules of right and wrong. He does not insist on absolute uniformity. He has other loyalties and he seeks to harmonize all his loyalties. He refuses to be the blatant national egotist this Nationalism demands."<sup>10</sup>

Nationalism is even more strongly opposed to the fundamental Christian commandment of Charity. Christian Charity includes all human loves and it demands grades of love. A child owes its parents greater love than that due to its playmates. Husband and wife owe each other greater love than that due to friends. An American is bound by Christian Charity to love his country; such love is one of the holiest and highest loves of earth. The man who has no love for his country may be compared to the man who has no love for his parents. It is evident that an American should love America more than any other country. That great American, Theodore Roosevelt, once said: "The man who loves other countries as much as his own stands on a level with a man who loves another woman as much as his own wife. One is as worthless a creature as the other."<sup>11</sup> However, love due to one's parents, or fellow citizens, or to one's

<sup>9</sup> Hayes, *op. cit.*, p. 26.

<sup>10</sup> Burke, *op. cit.*, p. 70.

<sup>11</sup> Kinsman, *op. cit.* p. 24.



country, should not exclude all love of other nations and members of other nationalities. But Nationalism would have it so. That is why Christian Charity is opposed to Nationalism.

An essential element of Nationalism is the belief that only those of our nationality are our neighbors. The rabid Nationalist of America hardly considers the command of love for neighbor as extending to the English "Limey" or the French "Frog," who may live next door to him. Nor would he be pleased if one should ask whether he had Christian love for the Italian "Dago" or Danish "Hunky" who may work with him. No, indeed, the true Nationalist of our country considers his neighbors to be only those native born Americans who are descendants of English-speaking people. Our Nationalist distrusts that neighbor who happens to be a *naturalized* citizen. But he does love his fellow Nationalists. Next to his country they are the recipients of his love. For our Nationalists resemble those certain New Englanders who would have the "Cabots speak only with the Lowells and the Lowells speak only with God."

Nationalism would have its adherents glorify their nation; it would have them supremely selfish, reject all other loyalties, and act as if they hate other peoples. During the World War this hatred was broadcast not only by bombastic speakers at many so-called patriotic rallies: but even in the pulpit by Nationalistic preachers who had not learned their lesson from the parable of the Good Samaritan. Nor did these devotees of Nationalism lack eager and receptive audiences who believed that to Nationalism is due the worship proper to a religion. No terms were too strong to be applied to their fellow creatures who happened to be members of hostile nations or nationalities. Certainly such a spirit is contrary to the Christian Charity of Abraham Lincoln, who spoke and acted always, "with malice toward none, with charity to all."

Again, Nationalism would have its partizans so vain as to think the American nation is in all respects the greatest on earth. It asks us to deny any defects. It tells us we are the chosen people. It demands supreme loyalty *exclusively* for the nation. It claims our nation, in its relations with other nations, may rightly do whatever it is physically possible to accomplish. It forgets that although "Christian Brotherhood begins at home, it does not end on earth until it has circumnavigated the globe."<sup>12</sup>

<sup>12</sup> Burke, *op. cit.* p. 79.



We have seen that Nationalism is not patriotism, that it is opposed to American patriotism, and why it is opposed. Nationalism, moreover, is not a fulfillment of the Christian command of love for neighbor; it is a denial of Christian Charity. Every day he who seeks may find Nationalism in American life as an expression of lack of charity for those of other nationalities. Even though all its effects are not patent, it remains as strong as ever. Being a spiritual force Nationalism will require a spiritual force to favorably counteract its baneful influence. That spiritual force which has defeated and survived Nationalism in other lands, and which is capable of defeating Nationalism in America, is that supra-national force, that universal spiritual society—Catholicism.

It is *precisely* because it *invades* the domain of religion that Nationalism is *opposed* to Catholicism. Nationalism existed when Christ said: "Render unto Caesar the things that are Caesar's and unto God the things that are God's."<sup>13</sup> It has violated that command down through the ages.

Wherever it is present, Nationalism for a time interferes with the universality of Catholicism. In some lands, the clergy has been vigorously Nationalistic. A few nations even have influenced appointments to the hierarchy. Others may have wished the Church to relax her discipline and mitigate her dogmas to suit some members of a particular nationality. But all such tendencies have been immediately suppressed. In America, a similar movement, termed Americanism, was condemned and wiped out by a letter from Pope Leo XIII to Cardinal Gibbons.<sup>14</sup>

It is chiefly in arousing religious zeal that Nationalism is opposed to Catholicism in America. We have seen that Nationalism is a spiritual thing. As such it is a cause. We are more interested in its effects. For it is in its effects that Nationalism assumes that zeal proper to a religion.

As we have already pointed out, Nationalistic morals are opposed to Christian Ethics. As a quasi-religion, Nationalism demands worship of the nation as an end in itself. Having presumed that this worship is not only laudable but even necessary for the welfare of the Nation. Nationalism demands that Amer-

<sup>13</sup> Matthew, xxii: 21.

<sup>14</sup> Cathedral Archives, Baltimore. (dated at Rome, January 22, 1899), For an account of the Cahensly Cause in America, see A. S. Will, *Life of Cardinal Gibbons*, (New York, 1922), pp. 497-560.

icans sacrifice all else for loyalty to the American nation. All other loyalties become secondary. Catholic notions of right and wrong bear little weight with our Nationalists. Any means capable of forwarding the national welfare is not merely to be tolerated but indeed to be urgently praised. In our largest American city a newspaper with a circulation approximating two million daily, prints at the top of its editorial page a summary of Decatur's famous toast: "Our country, may she ever be right, but right or wrong, our country." What an inspiring motto for American Nationalists! It is their *Credo*. It gives them the presumed right to do anything in furtherance of Nationalism.

Catholicism demands patriotism of American Catholics.<sup>15</sup> Nationalism is opposed to true American patriotism. Catholicism demands love for men of other nationalities. Nationalism tells us we may hate other nationalities. Catholicism teaches that supreme loyalty is due to God and then to our neighbor. Nationalism would direct this loyalty to the American nation as an object of worship. Catholicism teaches that America may declare war only for a just cause and after attempts at settlement. Nationalism would allow war for extension or dominion or for any pretense that would elevate America above the other nations of the world. Nationalism esteems such actions as those of certain American Nationalists at the Geneva Conference. Catholicism would term them dishonest. Nationalism inspires pride. Catholicism inculcates humility.

It may be further stated that Catholicism has formally condemned Nationalism. Pope Pius IX, over fifty years ago condemned its basic proposition, namely "that when done for love of country the violation of a sacred oath or any crime or infamy whatsoever contrary to the eternal law is not only not blameworthy but permitted and worthy of the highest praise."<sup>16</sup>

Indications of the opposition existing in this country between Nationalism and Catholicism are the Ku Klux Klan, the Oregon School Law, the Smith-Towner Federal Education Bill, its duplicate in the last session of Congress, and more recently, the Majority Report of the National Advisory Board on Education. The Klan is an excellent example of Nationalistic opposition to the Catholic Church as an international force. But Klux-

<sup>15</sup> Cardinal Gibbons once said "Patriotism is a sentiment commended by Almighty God." V. A. S. Will, *op. cit.* pp. 528-529.

<sup>16</sup> Syllabus of Errors, Dec. 8, 1864.

ism today has power over very few Americans. It is in the field of Education that Nationalism will conflict with Religion. The proponents of compulsory Education in State schools and the defenders of Federalization in Education must not be all classed as intentional opponents of Catholicism as an international institution. Nor can we doubt their sincerity. However, they are devoted to Nationalism as a Religion; that is, as an end in itself. Since for them, the nation is supreme in all matters, so also the right to educate belongs primarily to the nation. They seem to forget that the teaching of morals, the presentation of true history and geography, and the general education of the young, are each and all, functions that are essentially religious.<sup>17</sup> Catholic doctrine proclaims that education is the right of the family. The nation may offer help but it may not direct the matter or method of education which the family selects so long as the family does not injure common good. Proponents of Nationalized Education overlook this right of the family because exclusive, supreme loyalty belongs to the nation, in their opinion. Catholicism defends the rights of the family and thus encounters the opposition of Nationalism. This clear cut opposition is quite evident in the recent report of the National Advisory Commission on Education. The majority report recommended a Federal Secretary for Education be added to the President's Cabinet. The minority report defended the rights of the family and individual; it counseled Federal abstention from any control of Education. Of the fifty-one members of the Commission, eight formed the dissenting minority. The only two Catholic Educators in the entire Commission were counted among those dissenting to the recommendation for a Federal Secretary.

In considering Nationalism and Religion in America we observe two aspects, namely, the worship of Nationalism as a religion and the nationalism of religious worship. The first aspect is the more important because of its influence upon the present and future welfare of our country. The other aspect is relatively unimportant. It is a phenomenon which we observe in many quarters today. Most Protestant sects realize that their only hope for continued organization, even as mere social groups, lies in national union. Hence groups of Protestantism which were once diametrically opposed, are now willing to change their doctrines and disciplines in order to continue in existence although

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<sup>17</sup> Belloc, *op. cit.* p. 111.

but parts of a whole. They fail to realize that just as Nationalism as a religion will eventually disappear, so too, nationalized religions cannot last forever. For all human moods and societies will pass, as many have passed, while the Catholic Church continues to fulfill its *divine* mission of the salvation of souls. In doing so, She always demands obedience to Christ's Divine command to "Render to Caesar the things that are Caesar's, and unto God the things that are God's."

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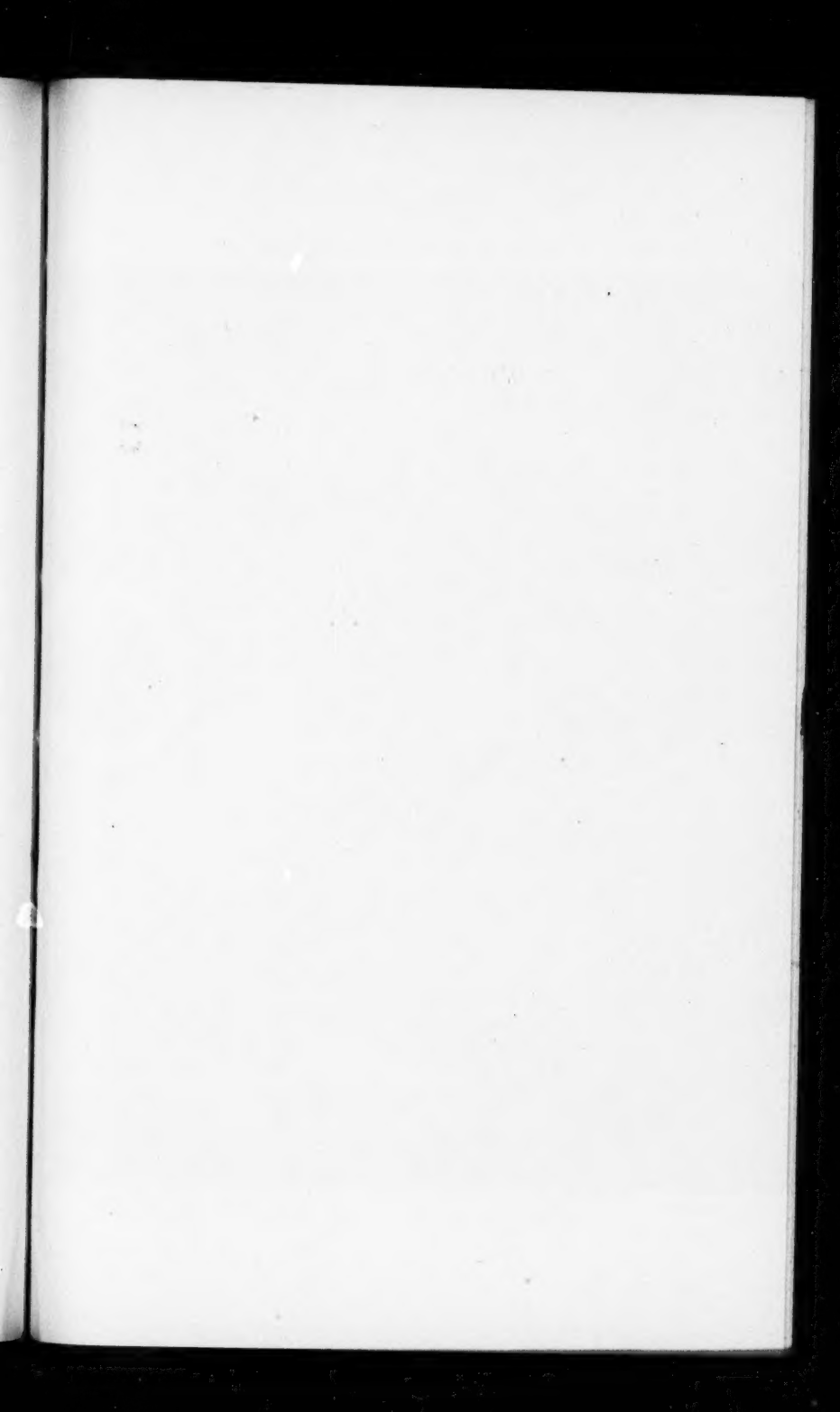
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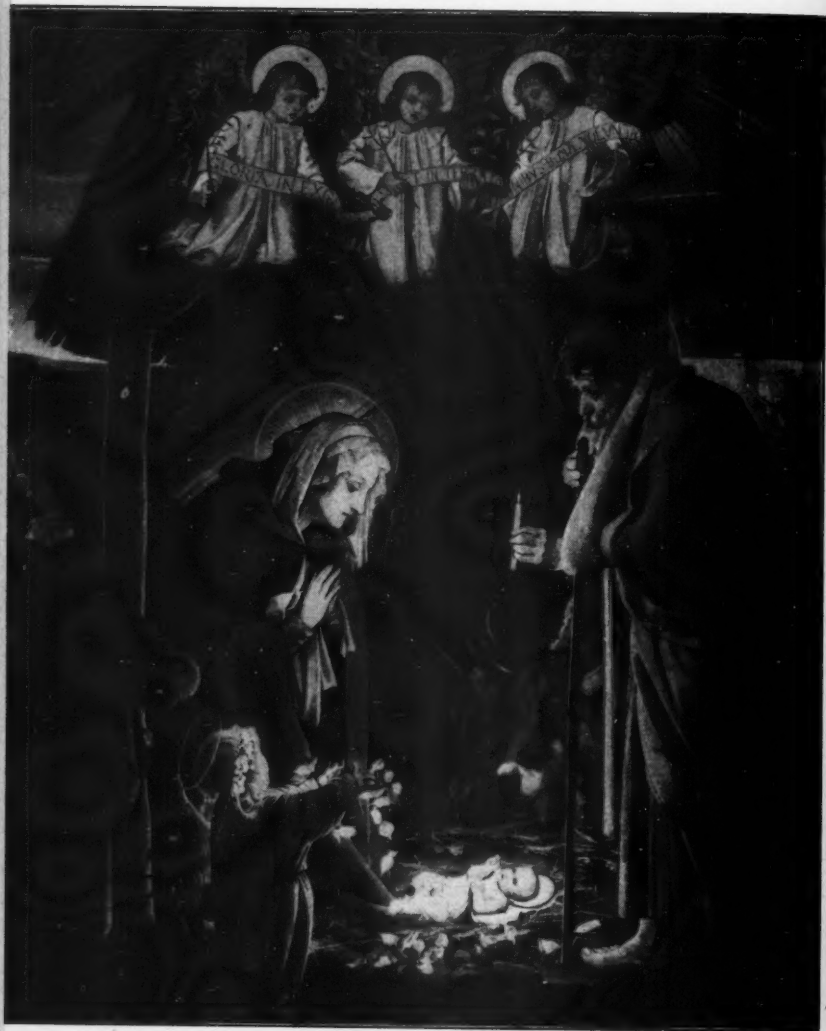
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THE NATIVITY

DAME CATHERINE WEEKES

## REASON AT BETHLEHEM

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MATTHEW M. McGLYNN, O.P.



F no revelation had been made to the shepherds and they had chanced upon the cave where the Infant Christ lay, attended by His Mother and Saint Joseph, on the first Christmas night, they would have found a scene suited to evoke pity rather than admiration. Despite the contrary artistic convention, we read of no strange, enthralling radiance about those figures to declare their heavenly vocation. Perhaps it would have been hard even to discern them in the scant glow of moon and stars reflected into the recess by the dull earth. It is likely that strangers did pass by and, if they saw the Holy Family at all, that at best they sympathized with them for having to seek shelter there. Or they may only have observed that, indeed, the city must be very crowded, when the visitors are forced to abide in a cave. But never would they have dreamt that One of those visitors had come not only from Nazareth but from the bosom of the Father—that the Babe, hardly visible in the gloom beneath the rock, had fashioned that rock, and the earth beneath, and the moon and stars above. And if great sages instead of peasants had gone by, neither would they have had an inkling of the presence of the Son of God, Incarnate. Reason without the light of faith cannot know the Incarnation.

Yet reason can and must go to Bethlehem. Faith is not something unnatural, it is supernatural. It neither destroys nor replaces nature, or the natural power of knowing, but rather adds to and perfects reason itself. The shepherds learned of the Incarnation from an angel, a messenger of God, but they could not reasonably have accepted his testimony if there had been no indication that he was divinely authorized to deliver it. In matters of merely human faith the same requisite appears. When a person is told of some fact of which he has no previous knowledge, he believes only on condition that his informant is trustworthy, and the more closely the fact pertains to his well-being, the more exacting he is in his scrutiny of the reasons for believing. No less can be expected of divine faith, since it is a question of life and death—of eternal life or

eternal death. The Incarnation means that the Son of God has become man, and the principal reason for his assumption of human nature is the salvation of men. But for the fruition of salvation, the first and indispensable condition is faith in Jesus Christ. "For there is no other name under heaven given to men, whereby we must be saved."<sup>1</sup> In His last discourse to His disciples Christ solemnized the precept of faith: "He that believeth and is baptized shall be saved: but he that believeth not shall be condemned."<sup>2</sup> Nothing can possibly concern man more than his final end, and since he is daily challenged by a truth that professes so definitely to determine that end, his rational investigation of the credibility of that truth is not only permitted but, in the name of common sense, most stringently demanded. Blind faith, or unreasoned assent, is absurd and morally defective. It is a rejection of the duties no less than of the rights of reason, for it belongs to reason to command and to forbid deliberate, human actions, and deliberation or freedom is essential to faith. So there must be reasons for believing that God is Incarnate. The infidel must diligently examine them that he may reach the haven of faith, and the believer should often reflect on them that his faith may be enlivened.

Adequate reason for believing the angelic message to be of divine origin was given to the shepherds in "the brightness of God," "shone round about them" when the angel appeared. Then, after the good tidings were announced, "there was with the angel a multitude of the heavenly army, praising God." The dazzling light, the angelic apparitions, and the song of divine praise were impelling evidences that God Himself had made the angel an instrument of His revelation. The shepherds realized this, for they referred to the revelation as "the word which the *Lord* hath shewed us."<sup>3</sup> So also must reason look for "the brightness of God," to become convinced that He has declared the mystery of the Incarnation, Who, as its Author, could alone have known it from the beginning. The doctrine of the Incarnation does carry with it this "brightness of God," the evidence of divine revelation. Reason is capable of perceiving it, and that perception does not demand great subtlety of argumentation or excess of study. Certainty in this all-important matter is not reserved to those unusually blessed with mental dexterity. It is available to all, as are the gifts of faith and salvation, to

<sup>1</sup> Acts, iv, 12.

<sup>2</sup> Mark, xvi, 16.

<sup>3</sup> Luke, ii, 8-20.



ignorant shepherds as well as to Wise Men. Since both are invited to Bethlehem's cave, both may find the light of God which must direct them thither. There can be and are various reasons to show that the Incarnation is credible, and not all who observe them may be equally proficient in grasping and expressing them. Still all can acquire sufficient knowledge of these reasons to dispose their minds for rational, prudent cooperation with divine grace in the act of faith.

Foremost among the proofs of the rational credibility of the Incarnation is, of course, the testimony of Christ Himself. The argument derives from the New Testament, and especially from the Gospels, considered, however, not as inspired writings (for the acceptance of biblical inspiration presupposes faith), but precisely as historical records of proved reliability. Briefly it is this: Christ, true man, claimed to be God, and His claim is worthy of faith. The existence of that claim must be as clear to anyone who reads the Gospels with an open mind, as the existence of the Gospels themselves. To cite but a few instances: He said that He was "Lord of the Sabbath"<sup>4</sup>; of His own authority He forgave sins<sup>5</sup>; He declared that He was King of the Kingdom of Heaven, Judge of all men<sup>6</sup>; that He existed before Abraham<sup>7</sup>; that He was one with the Father<sup>8</sup>; He commended St. Peter's confession of faith in His divinity<sup>9</sup>; and, finally, before the High Priest, He admitted the only truthful charge which had been brought against Him, by affirming that He was the Son of God.<sup>10</sup> What is more, His claim was clearly understood as a claim to divinity in the proper sense by the people, who sought to kill Him, "because He did not only break the sabbath, but also said God was His Father, making Himself equal to God"<sup>11</sup>; by His disciples, who confessed His divinity, and left all things to labor and die for that same faith; and by the High Priest, who judged Him worthy of death because of blasphemy. Had we but the record of this one event we could say as did Caiphas, "what further need have we of witnesses?" holding, as he did, (without his perfidious inference) that this Man, Jesus Christ, manifestly claimed to be God. But the texts here indicated are a mere fraction of the many to be found throughout the New Testament, which bear out the existence of Christ's claim. In other words, reason, investigating the Scriptures as historical documents, is able to arrive at this conclusion: Jesus Christ said that He was God. Faced with this fact, reason

<sup>4</sup> Matthew, xii, 8.

<sup>5</sup> Matthew, ix, 2.

<sup>6</sup> Matthew, xxv, 31-46.

<sup>7</sup> John, viii, 58.

<sup>8</sup> John, x, 30.

<sup>9</sup> Matthew, xvi, 17.

<sup>10</sup> Matthew, xxvi, 64.

<sup>11</sup> John, v, 18.

cannot rest until it has found a valid explanation. There is only one—the claim of Christ must be believed. To those who would deny it, He Himself has presented the infallible testimony of miracles: “If I do not the works of My Father, believe Me not. But if I do, though you will not believe Me, believe My works: that you may know and believe that the Father is in Me, and I in the Father.”<sup>12</sup> Miracles, which require the direct intervention of God, cannot be performed in support of falsehood. And miracles did witness to the teaching of Christ. No less than forty are explicitly mentioned by the Evangelists. Moreover, if Christ’s claim to divinity be rejected as false, it follows that He must have been either a fool or an impostor. If He knew it was false He lied in making it, and if He thought it was true when in reality it was not, He was the victim of the wildest hallucination. Neither of these alternatives, however, is thinkable, and no sane person will seriously defend either. Even the adversaries of the doctrine of the Incarnation vie with one another in praising the sublime virtue of Christ, and willingly concede that He was a very great and very saintly Man, and that His moral teachings, both of word and of deed, stand alone throughout all time in the perfection of their exalted purity. But base deception is incompatible with sublime virtue, and imbecility, with perfect teaching. The only reasonable conclusion regarding Christ’s claim to be God is that it is worthy of faith.

Or reason may arrive at Bethlehem by another route. In the argument sketched above, Christ in His human nature is the angel, or the divine messenger, Who announces His Incarnation to men, and “the brightness of God” that bears proof of His divine commission is found in His miracles and the intellectual and moral excellence of His Person. There is still another messenger proclaiming the Incarnation, in whom reason can discover true signs of divine approbation. It is the spouse of Christ, the Catholic Church. As reason is compelled to face the fact of the Christ of history and to answer the vital question, “what think ye of Christ?” so also is it confronted with the omnipresence of the fact of Catholicity and with a question no less urgent, “What think ye of the Catholic Church?” Her age and universality, the numbers of her children, the limitless variety of their origins and environments, the completeness, coherence and splendor of her teaching, and the conviction with which she propounds it, the praise and sanctity which she has never ceased to offer to God, the good she has accomplished for men and the evils averted

<sup>12</sup> John, x, 37-38.

or alleviated, her prominence as the only important force that stands defiant to sin and error in an unbelieving world—these and a thousand other qualities of the Church, which everyone so often witnesses, unite to constitute overwhelming evidence that the Catholic Church cannot be a house built with human hands upon the foundation of fraud. The Church is a fact which none can escape, and—to those who honestly study her nature and claims—a divine fact. If after twenty centuries of the most devastating opposition known to human and diabolical malice she still teaches, like her Master, “as one having power,” it is only because her power to teach is from God, and, since the basic truth of all her divine doctrine is the Incarnation of the Son of God, reason can find out from its unprejudiced study of the Church that the Incarnation is divinely revealed and therefore credible.

While, then, the Incarnation is a mystery which cannot be known except through revelation, and which reason can in no way demonstrate, it falls within the natural power of the intellect to know that it has been revealed. Reason can go to Bethlehem—and more—reason *must* go to Bethlehem. The principal work of reason is to govern the life of man to the end that he may be happy. Bethlehem is the beginning of the only road that leads to Heaven—and Heaven is the only place where the treasure of true happiness is possessed. Once conscious of the claim, made by Christ Himself and by the Church, that Jesus Christ is Man and God, no one can refrain from investigating that claim without opposing the dictates of reason itself. And then, when faith is bestowed and the Incarnation is seen not merely as credible, but as a truth taught by God Himself, reason is by no means obliged to suspend its operation. On the contrary, the realization of this ineffable truth naturally arouses the mind to further action. Given faith in the Incarnation, reason can see how very fitting it was that God should become man. Finally, adhering securely to the principles divinely revealed and solemnly defined by the infallible authority of the Church, reason can study those principles, solve difficulties which may appear contrary to them, and draw from them truths which they implicitly contain. In a word, after faith has come, reason can admire and, in a measure, understand the Incarnation.

The whole universe was made for one purpose—to show forth the perfection of God. Our little minds cannot fathom God’s hidden counsels yet we can see without difficulty the truth of these words of

Holy Writ: "The Lord hath made all things for Himself."<sup>13</sup> Creatures are motivated in their actions by the acquisition of goods, because of their imperfection, but God, Who is infinite goodness, to Whom nothing is wanting, can act for no reason other than Himself. All the works of God are but manifestations of His perfection. Consequently, when the mind contemplates at work, which more than any other, shows forth the invisible perfection of God, reason naturally admires that work in its fitness, or congruent accord with divine wisdom. Such is the Incarnation. The goodness of God is resplendent at Bethlehem in the condescension of the Infinite in being clothed with the infirmities of human flesh; the satisfaction made for sin on Calvary proclaims the justice of God; His wisdom is glorified in the plan of man's redemption by the conciliation of justice and mercy; and so wonderful is the Incarnation in its magnitude that it shows the power of God with greater effulgence than all his other works.

Another reason of the fitness of the Incarnation is the property of goodness to communicate itself. It is altogether becoming that Infinite Goodness should give Itself forth in a way greater than which none can be conceived. God has communicated His perfection by creation, in the natural being and life of creatures, and by grace in their supernatural life, but in the Incarnation He has given Himself to a created nature in a substantial, personal union. Other reasons for the fitness of the Incarnation may be seen on the part of the human race, freed as it is from the captivity of sin by the Redemption, instructed in truth and virtue by the Word of God, and given strength and light to follow the way of salvation.

Lest this brief outline of the powers of reason in respect of the doctrine of the Incarnation seem to imply that, after all, there is not so much mystery in that doctrine as might at first have been supposed, it is well to repeat that the union of the divine and human natures in the one Person of the Son of God is and always will be a mystery to mortal man. To comprehend it, one should have to comprehend the Word of God Who became incarnate. But to see clearly the essence of the Word is nothing less than the Beatific Vision—the joy of Heaven. It must be confessed that the undertaking of this mystery which the intellect can attain after revelation has been made is but a very obscure reflection of infinite truth itself. And history bears out the proneness of the mind of man to error in his present condition. The Incarnation is a union of two natures in one Person. And throughout the Christian era there have been heretics to defend as the

<sup>13</sup> Proverbs, xvi, 4.

true explanation of that union every conceivable manner in which two things may be joined in one. Reason may indeed study the meaning of this mystery but if for a moment it should forget its own weakness and desert the guidance of infallible authority it would soon become entangled in the meshes of error.

The truth has been revealed to us through the media of Scripture and tradition, and its content and meaning have been clearly defined in the councils of the Church. We must believe that the Son of God, the Second Person of the Blessed Trinity, took to Himself a perfect, individual human nature, that neither the human nature was destroyed, nor the divine diminished, by the union, but that both remained perfect and intact without any mixture or confusion, that the actions and perfections of both natures, while distinct from each other, must be attributed to the one Person of the Son of God—in a word, that Jesus Christ is God and Man.

To describe the theological explanation of the manner in which the Incarnation took place would exceed the limits of this article both in space and in intention. However it may be observed that in the course of that explanation false interpretations of this mystery can be rationally excluded. There are two errors which stand out most prominently and serve best to manifest the true doctrine—those of Nestorius and Eutyches. The first taught that in Christ there are two persons, one, the man who was born of the Blessed Virgin, suffered and died, and the other, the Word Who intimately associated Himself with that man by a union of affection, grace, operation and dignity. Eutyches, in his zeal against Nestorianism, went to the opposite extreme and said that, although before the union there were two natures, the union resulted in one. Both of these explanations oppose the reality of the Incarnation and contradict the only valid meaning of the Scriptures. If, as Nestorius maintained, there are two persons in Christ, then God did not become man, and the Gospels falsely attributed to the one Person, Jesus Christ, humanity and divinity. Nestorianism is not an explanation but a manifest denial of the Incarnation. The rational refutation of the heresy of Eutyches is simply that two perfect natures cannot become one nature. In the supposition that they could, the resulting nature either would be God or man, or would be composed of both natures. The first alternatives would involve the destruction of one of the natures and the logical negation of either humanity or divinity in Christ. And the second alternative supposes the impossible—that God is mutable.

Midway between these two extremes stands the truth. Nature and person are distinct in man. The human nature of Christ was created without its proper human nature. And since in God the divine Persons are one in nature or essence, the two natures are united in the Incarnation through being terminated by one and the same person, the divine Person of the Son of God.

At Bethlehem a truth was made known which man, left to himself, could never have discovered. But God has so disposed the intimation of that truth, that man aided by divine illumination, might be able to receive it according to his nature, that is, in a rational way. Reason saw evidence not of the mystery but of the fact that God has spoken it. Faith and reason are both gifts of God. Far from being opposed in matters supernatural, neither can operate without the other. Faith works to perfect reason, and reason has no access to the supernatural but through faith.

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## MOTHER OF MERCY

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*EDWARD M. VAHEY, O.P.*

The silken wings of angels waft above,  
The incense of our Ave to the throne  
Of Mary, Mother of all grace and love,  
Whose tender heart has never spurned our moan.

Unhappy children of an erring Eve,—  
In sorrow banished from our rightful home—  
Our fate to mercy's Queen in hope we leave,  
And dream in wistful silence as we roam.

Our Advocate before the Trinity,  
For strength of victory does daily plead,  
That face to face forever we may see,  
The fruit of her chaste womb—a matchless meed.

Hail, clement Lily, e'er thy praise we sing,  
Sweet master-key to heart of Christ the King!

## SAINT PETER MARTYR

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CLEMENT FOLEY, O.P.



In order to appreciate justly and understand fully any character of history, it is absolutely necessary that we examine not only the daily incidents associated with the life of that character, but also the spirit of the times, the circumstances and the contemporaneous institutions which leave their impress on the one who lives and moves amongst them. Since it is the purpose of this paper to present a brief account of one of our great Dominican Saints, St. Peter Martyr, commonly known as Peter of Verona, we must at the outset, even at the risk of deviation, devote some time to the one thing which so eminently affected his entire life, and this was none other than the Roman Inquisition. Otherwise, the task seems hopeless, for we can no more understand Peter of Verona without the Inquisition than we can understand Washington without the American Revolution, or Lincoln without the Civil War.

The Tribunal of the Inquisition has been for centuries a bugbear to all enemies of the Catholic Church. It is an institution hailed as the exemplar parexcclence of everything that is unjust, cruel, despicable and gruesome—it is the outstanding flaw in the history of the Catholic Church. Whence the source of these awful conjectures? In most cases, we can trace all adverse criticism of the Inquisition to two fundamental sources.

Primarily, we find bigotry at the root of these false ideas. People, deeply prejudiced from the outset, desiring information relative to the Inquisition, will draw their material from sources which they know well cast nothing but shame on the Catholic Church and everything Catholic. The second source of these flimsy notions comes from a lack of appreciation of the spirit which dominated the Medieval mind. Individuals hopelessly endeavor to visualize the Medieval period in the light of modern notions and circumstances. In so doing, they are unable to discover even the slightest possibility of justifying such an institution as the Inquisition. They miss the entire point because they



fail to perceive that inseparable union of religion and government so characteristic in those days, but sadly lacking in our own.

But why the Inquisition? Were there circumstances in the twelfth and thirteenth centuries which warranted the foundation of such an institution? If the disinterested man will diligently study the history of that age, he will arrive at a conclusion which, in some way, will justify the Inquisition.

About the year 1000, the old Manichean heresy was revived in Western Europe, and found its way into France, Italy, Spain and Germany. The first two countries were the chief centers.<sup>1</sup> The advocates of the revived heresy were so numerous and so efficient in spreading their doctrine as to threaten the Christian world with destruction.

Let us examine the teachings of Catharism and see how they aimed at the disruption of all organized society. This heresy denied the doctrines, hierarchy and worship of the Catholic Church, as well as the essential rights of the State. The Popes were not the successors of St. Peter. The Hierarchy and the Religious Orders were compared to the Pharisees of old. The Sacramental system was rejected. Its adherents denied the real presence of Jesus Christ in the Eucharist. Consequently, they discarded the Holy Sacrifice of the Mass. God, according to them, did not wish sacrifice but mercy. Holy Matrimony had no place in their scheme of religion. In a word, they would destroy all the ideals nurtured and taught by the Catholic Church.

It was a heresy in open revolt against the State. The sectaries refused to take an oath, thereby destroying the very foundation of the Medieval feudal society which existed on the oath of fealty. Some even doubted the authority of the State. Those who admitted it denied its right to inflict capital punishment. War was never lawful. The soldier defending his country was just as much a murderer as the common criminal. Their worst blow at the state resulted from their views on suicide and matrimony. The sooner life was destroyed the better. Suicide was considered not as an evil but as a means of perfection. Sexual intercourse was outlawed, and it was deemed the height of immorality to beget children.<sup>2</sup>

<sup>1</sup> In France it was the Albigensian heresy; in Italy it was known as the heresy of the Cathari.

<sup>2</sup> E. Vacandard, *The Inquisition*, (Pages 50-58).

In the face of such a violent upheaval the reply on the part of the populace was spontaneous. Imbued with high ideals and desirous of witnessing the advance of Church and State, the people of that age rose in open revolt at those who attempted to spread such a pernicious doctrine. They took the law into their own hands and endeavored to destroy the heretic even at the price of bloodshed.

It was at this juncture that the Church stepped in, and the step was a necessity. She had been struck and she was forced to set up a defense. The defense came in the way of the establishment of the Papal or Roman Inquisition. The Inquisition was a system of ecclesiastical courts for trying and punishing heresy, with jurisdiction only over Catholics and fallen away Catholics. In many points of its procedure, it was far in advance of the times and represented more the modern than the Medieval courts.<sup>3</sup>

The Inquisition was at first entrusted to the Bishops who were successful in those sections where there were few heretics, but totally unable to cope with the situation in sections where the Cathari were numerous. The issue appeared hopeless, and in all probability the Cathari might have been victorious had it not been for the providential appearance of the Mendicant Orders.

The reigning Pontiff, Gregory IX, was fully cognizant of the assistance the newly organized Mendicant Orders could furnish in the efforts to stem the tide of heresy. He and the rest of the world perceived in the Dominican and Franciscan Orders qualities and talents which were more than favorable for carrying on the work of the Inquisition. Dominic and Francis in establishing their respective Orders agreed in this, that they uncloistered the monk. Instead of withdrawing the Friars from the world, they launched them into the midst of it to strive, by precept and example, to win souls.<sup>4</sup> The advent of the Mendicant Orders presented to the world a group of men well able to defend the doctrines of the Church. Their sound training in the sacred sciences, their austere life and their popularity were elements in stamping them as the only solution for the problem of heresy. The Pope almost immediately entrusted the newly organized tribunal into the hands of the Dominicans. Although the Friars were under the direct jurisdiction of the Pope, they

<sup>3</sup> "The New Catholic Dictionary," (New York, 1929, p. 482).

<sup>4</sup> Hoffman Nickerson, *The Inquisition*, (Boston, 1923, p. 192).

did not constitute a Tribunal distinct from that of the Episcopal Inquisition, but harmoniously coöperated with the Bishops.

Among the first of the Friars Preacher to act as Inquisitor was the popular Brother Peter of Verona. His powers of eloquence and his eminent degree of sanctity won for him the trust and confidence of Gregory IX, who conferred upon him the office of Inquisitor General in the year 1232. From this time on his life was in perpetual danger. Yet true to his vocation, and zealous for the salvation of souls, he did not flinch but set about his new duties with a determination that startled all who knew him. Day after day he directed all his efforts against the ravaging doctrines of the Cathari. Well grounded not only in the doctrines of faith, but familiar with the subtle fallacies of his opponents, he met them in the fields of argumentation, and made such advances that the obstinate not only feared him, but cultivated a spirit of hatred against him that ended in his death.

Born at Verona in the Province of Lombardy in 1203, his childhood environments were anything but encouraging signs of a future life of piety. Unlike most of the Saints, he did not experience that period of domestic training when the child has instilled into his heart at the parental font a love and devotion for Almighty God and His Church. His parents were heretics. Yet in the midst of such dangerous circumstances, the boy Peter was preserved from contamination. His parents, no doubt under the unconscious promptings of grace, sent the boy to a Catholic instructor for his early learning, and, under this holy man's guidance, the boy cultivated that love for God and the faith that carried him so far in his after life.

While a student at the University of Bologna, Peter became acquainted with St. Dominic, who, in 1221, visited that city to attend a General Chapter of his newly established Order. Captivated by the piety and eloquence of St. Dominic, the boy resolved to embrace the religious life. He applied to St. Dominic for admittance, and the Saint, recognizing a soul filled with heavenly gifts, readily accepted him and clothed him in the habit of the Dominican Order.

His life as a novice was a manifestation of a sincere love for God and for the ideals of his Order. He practiced every kind of mortification, even to the limit of endangering his life. In his dealings with his brothers, he was always solicitous for their welfare and entirely oblivious to his own. Fervent devotion and

sincerity of purpose were the characteristics of all his actions. Realizing the end of his institute, he diligently devoted himself to study, which, coupled with a keen memory, furnished the foundation for his fruitful Apostolate.

After his ordination to the Priesthood he enjoyed the reputation of being one of the foremost preachers of his day. He was hailed as another Gedeon who moved both the faithful and the sectaries. The former greeted him with an unrestrained joy, while the latter trembled in the presence of such a holy man. Wherever he preached in the Province of Lombardy and Tuscany, he left an indelible trace of his sanctity. His sermons were so efficacious that frequently one sermon would win over many of the unbelievers. So immense were his congregations that he was frequently obliged to preach in the open places. He was not content to serve the faithful merely by preaching but eagerly desired to lay down his life for this same cause. In the second lessons of his feast we read that he consistently and fervently asked Almighty God to bestow upon him the privilege of shedding his blood for the faith. Was it any wonder that Pope Gregory IX enlisted such a man to carry on the work of the Inquisition?

As Inquisitor, Peter continued his work of preaching. More than once the supernatural assistance of miracles won over to the faith the most obdurate of the sectaries. The most extraordinary of these happened one day at Milan, when Peter was disputing with a Manichean Bishop. Throngs of the faithful and heretics had patiently stood in the hot sun for hours listening to the dispute. The Bishop, fearing the outcome, hurled a challenge at the Saint. "Friar Peter," he said, "if you are a Saint, as your people believe, why do you permit that they suffer the terrible heat of the sun? Why do you not roll a cloud over their heads?" Peter replied that God would do so in an instant, if he and the rest of the heretics would renounce their errors. On the promise of the Bishop to do so, the holy Friar said the following prayer: "Almighty God, for the purpose of establishing Thy honor as Creator of all things, and for the conversion of these heretics, I beseech Thee to send a protecting cloud." After a sign of the cross, a cloud suddenly appeared and covered the heads of the astonished people.<sup>8</sup>

<sup>8</sup> Novices. *Dominican Saints*, (Rosary Press, 1921, p. 54).

Although Milan was the center seat of his activity as Inquisitor, he did not dwell in that city but held the office of Prior at Piacenza, at Asti and at Como. He also took an active part in the development of his order.

His adversaries, alarmed over the fruitful results of his labors, and the gradual destruction of their own false doctrines, instigated against Peter a series of persecutions and calumnies. He was called a hypocrite and accused of deceiving the credulous by magic. In spite of all these attempts to blacken his character, his spirit remained firm and he continued his glorious mission. Prayer for the conversion of his enemies was the chief method of his defense.

In the year 1244, Pope Innocent IV sent Peter to Florence, a city which at that time was a center of political and religious upheaval. He came to the assistance of the Dominican Inquisitor of that district, Bro. Ruggiero Calcagni, who was unable to cope with the situation. When Peter reached the city, he immediately began to preach and, through the means of his efforts, heresy was checked, souls brought back to the truth, and the riots were quelled.

While in Florence, Peter became acquainted with the first members of the Servite Order. He visited these holy men who were living in a community, and recognized them as the subjects of one of his recent visions. The Blessed Mother appeared to the Friar, and when she opened her mantle there appeared religious clothed in black habits. "See these my children," said the Holy Virgin, "whom I have chosen as my servants. Their duties are to honor my name, and my habit which they wear, and they must also observe the holy rule of St. Augustine." Wherever he went, Peter highly commended the new community and mainly through his efforts they later received the approval of Pope Innocent IV, under the name of Servants of Mary.

The Pope then commissioned Peter to continue his labors throughout northern Italy, a section where, due to the support of the imperial factions, heresy enjoyed full sway. Once more his eloquent preaching was instrumental in depleting the ranks of the sectaries, and countless of them abjured their falsehoods and embraced the faith of Christ. At Milan, imitating the example of St. Dominic, he established a convent for the women converts, known as the Monastery of St. Mary, Queen of Virgins. Peter clothed these holy women in the Dominican habit,

and under his personal guidance the new community became a source of edification to all the faithful. So numerous were the postulants, that it became necessary to erect nine of these convents.

In the year 1250, Peter was elected Prior of the Convent of Piacenza. Fully aware of the designs on his life, he began to prepare himself for death by prayer and intense mortification. His austerities were so severe that his Friars accused him of the desire to kill himself. It was at this time that he visited Cesena, a place where he was well known, loved and respected. When leaving the people, he said to them: "My children, I leave you this time never to return. I announce to you three things that will not fail to come to pass. Soon after next Easter, I shall be killed by the heretics. Romagna, now at peace, will soon be subjected to great disturbances; men whose language you do not understand will come and force you to submit to the severest actions."

The glorious triumph for the cause of the faith won for the Inquisitor the personal gratitude of Pope Innocent IV, who called upon him at Milan. The heretics, on the other hand, dismayed and casting about for the means to curb the activities of the Holy Friar, decided to have recourse to violence. The sectaries of Milan, Como, Lodi, Bergamo and Pavia held a conference and resolved to kill Brother Rainiero Sacconi, formerly of their following, and Brother Peter of Verona. A price was set on the head of each one of these Friars. The assassination of Rainiero, which was to be consummated at Pavia, was frustrated. But not so at Milan, where the conspirators succeeded in hiring assassins and in accomplishing the crime. Strict precautions were taken to assure the death of Peter, their chief enemy. The clandestine actions on the part of the sectaries were known to Peter, for, as we have pointed out, he made reference to his approaching martyrdom and even named the place of his burial. "Know," said Peter, "that I shall die by the hand of the unbelievers, and that I shall be buried at Milan." While preaching in Milan on Palm Sunday, he again spoke of his death. "Fear nothing, after my death, I shall be even more redoubtable to the sectaries than I am now while alive." The conversions and cures effected over his tomb marked the fulfillment of this prediction.

The first move in bringing about the death of this fearless Athlete of God came on Easter Monday of 1252. The leader of

the plot, Stephen Gonfalonieri, notorious for his bloody deeds, summoned three other heretics and between them a sufficient sum of money was furnished to hire a murderer. A vicious character by the name of Carino was found, and he agreed to commit the foul deed for the stipulated sum. Carino requested that he might have as a companion another despicable individual by the name of Albertino Porro. The ringleaders agreed and the plot was complete.

Conscious of the procedures, Peter returned to his convent at Como, where he was Prior, in order to celebrate the Paschal ceremonies in the company of his brethren. As usual, he spoke about his death and this time referred to the price to be paid for his assassination. The brethren, panic stricken and depressed over the thought of losing their beloved Superior, prayed day and night for the preservation of his life. Yet the Friar, who had lived such an ideal life, was desirous to shed his blood in imitation of his Divine Model.

On the Tuesday of Easter week, two of the plotters and the hired assassin Carino took up their residence at Como in order to observe the movements of the doomed Inquisitor. Carino, under the guise of a pious pilgrim, daily visited the convent and asked many questions about the Prior. He discovered that Peter was to leave Como and go to Milan on the following Saturday. The two assassins had nothing to do but wait for the arrival of their victim.

When the fatal day arrived, Peter made his confession, celebrated Mass, and, after bidding farewell to his brethren, he made preparations for his departure. In vain did his subjects plead with him to stay, for Peter knew that hesitation was out of the question. When told that he could not reach Milan that evening, he replied: "If I do not reach Milan this evening, I shall pass the night at Saint Simplician." Another prediction soon to be fulfilled.

Peter appointed as companions on the journey three other Friars, among whom was the lay-brother Dominic, who was to share the fate of his superior. At noon, two of the Friars went to a nearby farmhouse for dinner, while Peter and Bro. Dominic went to a convent. When the repast was finished, the doomed men set out on their journey ahead of the other two Friars.

As the two religious approached the spot where the assassins were concealed, Albertino, overcome at the thought of the



wicked deed about to be perpetrated, suddenly threw down his weapon and rushed down the road to warn the other two Friars of the plot to kill the Inquisitor. The Friars hastened to the assistance of Peter and Dominic, but they were too late. Carino had kept his word. Emerging from his hiding place, he fell upon Peter and split his skull with a large pruning knife. The holy Inquisitor lying stricken on the ground lifted his hands to heaven and said: "Lord, to Thee do I commit my soul." His final gesture marked the culmination of a saintly life, for according to a sound tradition, he dipped his fingers into the blood flowing from his wound, and, unable to speak, traced on the sand the motto of his life "Credo in unum Deum." In the meantime, the terror-stricken assassin turned on Bro. Dominic and wounded him so severely that six days later he died.

The remains of the Friar were carried a short distance and temporarily deposited in the Church at St. Simplician, the spot where Peter predicted he would spend the night. Early the next day, the Archbishop, accompanied by the clergy, the civil authorities and throngs of the faithful came in sorrow to convey their respects to a man admired and loved by all who knew him. In solemn procession his sacred body was escorted to the Dominican Church of St. Eustorgius.

It is interesting to note the fate of the murderer Carino. He was arrested at the time of the crime and placed in prison to await trial, but escaped and went to a place called Forli. Reaching that city, he fell ill and was brought to a hospital close to a Dominican convent. Fearing that death was near, he summoned a Dominican confessor, acknowledged his hideous deed and made his peace with God. His hour, however, had not come, for he was restored to health. Almost immediately he asked the Friars to clothe him in the habit of the lay-brotherhood. His request was granted and for a period of forty years he lived a life of heroic virtue and finally died the death of a Saint. He was known as *Il Beato*, "The Blessed." Thus was Peter's death avenged.

Pope Innocent IV, greatly shocked at the death of his faithful servant, immediately ordered the inquiry in preparation for his canonization. Less than a year after his death, March 25, 1253, Peter of Verona was declared worthy of public veneration.

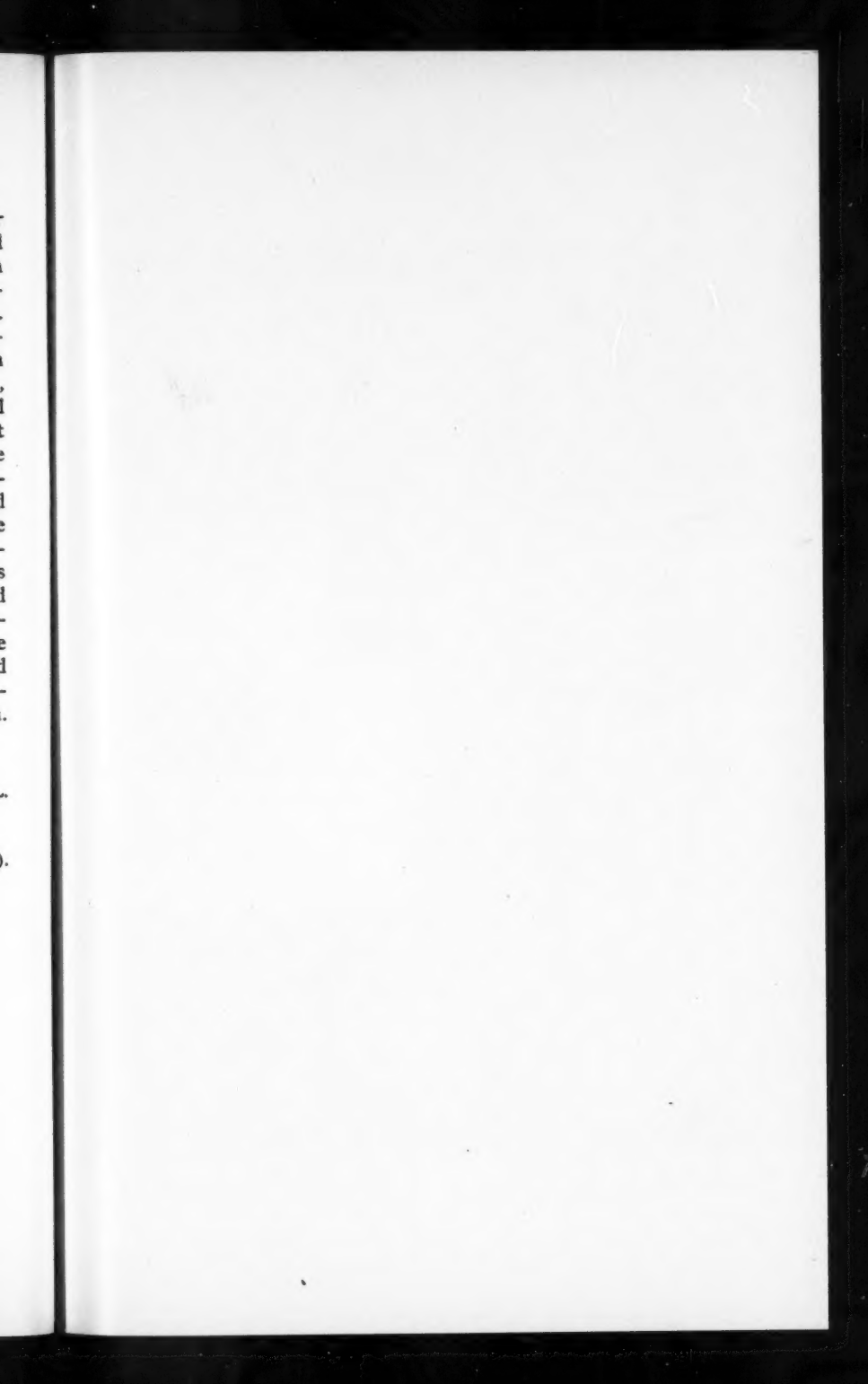
Nowadays most people think of the Medieval Inquisitor as a harsh, inhuman and avaricious character; as an individual who,

under diabolical influence and inspiration, went about day after day taking fiendish delight in seeking out, falsely accusing and unjustly executing as many victims as possible. The objection is placed without any reservation or exception—anyone connected with the Inquisition could have been only an evil man.

We are not so rash as to assert that the contrary is absolutely true; for we know from history that there were certain Inquisitors who, either from excessive zeal or, in some cases, prompted by unworthy motives, were guilty of imprudence and severity in the execution of their office. Yet we maintain that such types were the exceptions, rather than the rule. The office of Inquisitor was indeed a grave one, and so full of heavy responsibilities that the Church insisted the incumbent should possess such qualities as to render him above reproach. He should be animated with a glowing zeal for the Faith, the salvation of souls, and the extirpation of heresy; amid difficulties and dangers, he must not yield to anger or passion; he should be kind and merciful and listen to the counsel of others. History shows us that the Inquisitors, as a whole, fulfilled these requisites. They are held up as men of spotless character and frequently of admirable sanctity. How thoroughly and accurately does the life of Peter of Verona confirm this assertion.

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THE NATIVITY

DAME CATHERINE WEEKES





## THE PRESENT STATE OF THE DOMINICAN ORDER

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JORDAN FANNING, O.P.



URING the nineteenth century great losses were suffered by practically all the religious orders and societies in Europe. The anti-clerical movements and other political disturbances in the various countries wrought havoc among the religious, causing a reduction of members and of property. The Order of Preachers was no exception and felt the effects of the upheaval to a very great extent. About the middle of the century a band of Dominicans under the leadership of the great Lacordaire introduced a movement of restoration. The revival took its greatest impetus from the noble efforts of Father Vincent Jandel, a follower of Lacordaire, who was Master General from 1855 to 1872. He founded new convents and restored provinces. Those already existing he strengthened by renewing the regular observances and extending the fields of labor. The missions had been the first to suffer from the decay and Father Jandel began immediately to restore them to their former position. The effects of the revival have been lasting and the increase in numbers has been gathering momentum during the seventy-five years since Jandel began his work. These gains are best shown by an inspection of the various editions of the Dominican *Catalogus*, a directory of the membership of the Order.

In 1910, a *Catalogus* was issued by Father Cormier—the first in thirty-four years. The plan was then formed of issuing one each six years. The World War made it impossible to obtain any adequate census of the members, and it was not until 1921 that the next *Catalogus* appeared. Father Theissling, then Master General, called attention to the increase in numbers despite the fact that many of the brethren had been lost to the Order through the War.

This year a new *Catalogus* has appeared. Father Gillet, Master General, offers it with the following words: "The size of the volume itself shows a notable increase (over that of 1921) which with God's blessing the Provinces have made during these years; some of them have doubled and the number of brethren in the whole Order has increased by almost two thousand, although many (who were listed in 1921) have since died.



PROVINCE OF	Number of men		MISSION FIELDS	Number of Mis- sionaries
	1921	1931		
Spain .....	375	405	Peru; Central America; Mexico	74
Toulouse (French) .....	130	168	Brazil .....	33
France .....	267	353	Mossoul (Mesopotamia); Oslo (Norway) .....	20
Lombardy .....	54	115		
Rome (Italian) .....	85	136		
Naples (Italian) .....	46	84		
Austria Hungary .....	147	151		
Germany .....	227	337	China, Fukien .....	12
England .....	136	179	Granada; Transvaal; Persia;	24
Aragon (Spanish) .....	73	131	Chile; Argentina; Indo-China	33
Bohemia (Czecho-Slovakia)	82	110		
Dalmatia (Yugoslavia) ...	63	85		
Trinacria (Italian) .....	55	79		
Betica (Spanish) .....	124	170	Canary Islands; Venezuela;	
			Cuba; Mexico .....	34
Holland .....	360	427	Bornholm Island (Denmark);	
			Curacao; Porto Rico.....	71
Ireland .....	172	196	Australia; Trinidad .....	38
St. John Baptist (Peru)...	55	60		
St. Antoninus (Colombia)..	85	120		
Lyons (French) .....	158	220	Indo-China .....	15
St. Catherine, V.M., of				
Quito (Ecuador) .....	95	116	Canelos y Macas (Ecuador)...	16
St. Lawrence, M. (Chile)..	54	55		
Holy Rosary (Spanish)...	525	556	Philippines; China; Indo-China;	
			Japan .....	267
St. Peter, Piedmont (Ital- ian) .....	133	206	Constantinople; Beyrouth;	
St. Rose (Belgium).....	219	314	Smyrna .....	21
Argentina .....	80	59	Belgian Congo .....	42
St. Hyacinth (Poland)...	119	163		
St. Joseph (United States)	322	570	China .....	12
Malta (Italian) .....	77	95		
St. Dominic (Canada)....	144	262	Japan .....	10
Holy Name (United States)	65	75		
Congregation of St. Mark, Florence (Italian) .....	59	91		
Congregation of St. Dom- inic (French) .....	58	73		
Filii of the Master General	49	76		
Totals .....	4724	6237	Total .....	722

"Therefore, We give thanks to God, from Whom is every perfect gift, humbly praying that He turn not His most merciful blessing from the Dominican family, and that our Order may labor more perfectly in striving for its end, pledging itself wholeheartedly to the service of Holy Church, and to caring for the constantly increasing needs of souls.

"It is our hope that while the present *Catalogus* makes known to you the state of the Provinces, it may arouse in you an understanding and a feeling of the unity of the Order, that unity of which We have spoken to you so often, and which We ardently desire to be firmly rooted in your hearts, to be the breath and the life of all your actions."

Many interesting facts are presented by the *Catalogus* and we propose here to consider some of these. The book is arranged in the following order: a list of all the Masters General from St. Dominic to the present time; a list of the Cardinals, Archbishops and Bishops who are members of the Order; the detailed enumeration of the Provinces, listing the houses and missions of each, with the members assigned to each; an alphabetical index of the places where Dominican convents, houses or missions are established; an alphabetical list of all the members of the Order; a summary of the membership according to Provinces; six maps showing the locations of Dominican foundations in every part of the world; and a table which lists the mission fields of the Order.

The accompanying table is a combination of parts of the two summaries in the *Catalogus*, with the figures of the 1921 *Catalogus* and the addition of the number of foreign missionaries in each Province.

The figures given include all the members of the First Order—members of the hierarchy, priests, students, novices and lay brothers. There are twenty-four Dominicans in the Hierarchy, 3406 priests, 1270 students, 332 novices, and 1205 lay brothers.

The Provinces are listed in the order of their foundation. A province, in the Dominican Order, is established only when there are at least three formal convents, canonically erected, and at least thirty members with the right to vote in chapters of the community. There have been close to sixty provinces instituted throughout the history of the Order. Some of these have ceased to exist for various reasons, such as the paucity of the brethren, the suppression by civil authority, or the passing of the territory into the hands of infidels. A few have been combined with other stronger provinces. At present there are thirty provinces. The Congregations are special divisions of the Order, governed by a Vicar whom the Master General appoints, and

enjoying the rights of a province except that they have no representation in the General Chapters. Ordinarily they are not confined by territorial limits and they are governed by special regulations. Each member of the Order belongs to that province or congregation to which he was affiliated at the time he received the habit, or to which he has since been transferred with the approval of the Master General. There are, however, some members of the Order who belong to no particular province. They are subject to the immediate jurisdiction of the Master General and are known as *Filii*, or Sons, of the Master General. There are also a number of convents in various parts of the world which are under the direct supervision of the General and for which he appoints Vicars.

A glance at the table shows that in every province, but one, there has been some gain during the past ten years. The Province of Argentina shows a loss of twenty-one members. This loss may be explained in part by the fact that two of its convents have been taken over by the Province of Aragon. A few of the Provinces now small in numbers were at one time among the leading provinces. The Province of St. John the Baptist, in Peru, for example, was reduced from a flourishing state by the numerous revolutions in the country. Convents were taken over by the different rebel governments and the members dispersed, until the number of convents was reduced to three and these have been held only with the greatest difficulty. The English Province presents a most interesting history. Founded in 1221, it traces an unbroken history right to the present time. Though at times it was reduced to as few as six members, there were always members of the Province to continue the Dominican line in England.

The fact which is of primary interest to us as members of St. Joseph's Province is that our Province is now the largest in the Order. While this gives us reason to rejoice and indicates the advancement of the Order in this country, it must be taken in connection with various modifying circumstances. The United States, a large country territorially, embraces only two provinces, while several European countries, much smaller in extent, include more provinces within their boundaries and count more Dominicans in the country as a whole. Thus Spain easily leads the others, with a total membership of 1262 men, in its four provinces. France, with three provinces and one congregation, has among its citizens 814 Dominicans. Italy, including six provinces and one congregation, counts 806 men. The two provinces of the United States total 645 members which places us fourth among the countries of the world.

From another point of view we may consider the numerical

relation between the various provinces and other religious bodies in the different countries. *The Catholic World Atlas* gives totals for the religious priests in each country and if we compare the number of Dominican priests with the number of priests of other orders and societies, we get the following results. In Holland, the 283 Dominican priests constitute 15% of the religious priests of the country. In Spain, there are 722, or 10%; Canada, 8%; England, 7%; Poland, 6%; United States, Ireland, Yugoslavia, 5%. This comparison is not intended to show the relation between our Order and the other religious organizations, but merely to show the relation between the various parts of the Order, to show where the Order may be regarded as most flourishing, relatively speaking, of course. The *Atlas* gives no figures for the religious priests in France. While the Italian provinces have 383 priests, these are about 3% of the total number of Italian religious priests. In the South American countries, Dominicans are much more numerous because in some instances Dominicans are the only religious established in those countries.

The number of missionaries in the table has been obtained by an actual count of the members in each province assigned to those places considered by the province as mission regions. A writer in *The Torch* quotes *L'Annee Missionnaire* as giving the number of Dominican missionaries as 269 which figure he says is two hundred short, at a conservative estimate.<sup>1</sup> Our total of 722, then, would seem to be exaggerated but we think it is still conservative. Some territories, generally considered as foreign missions, are not so considered by the *Catalogus*, and the men engaged in those places are not included in the table. If we restrict foreign mission fields only to those countries where the faith is preached by the missionaries to the heathen and infidel, then the foreign mission countries are greatly reduced in number. The more natural basis on which to determine whether a man is a foreign missionary or not seems to us to be that he leaves the country of his birth and goes to a distant country to preach the Gospel of Christ and spread the kingdom of God. Thus we may consider those men foreign missionaries who go to the West Indies or to the Philippines to teach in schools, although they come into contact only with natives who already have the faith. Certainly the same sacrifices are made by both those who go into pagan countries and those who go to countries already partly Christian. These sacrifices may differ in degree, but both classes endure the hardship of leaving family and home and the hardships connected with life in a strange

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<sup>1</sup> Kevin O'Hannan, O.P. "The Story of the Dominican Foreign Missions," *The Torch*, XVI (1931), No. 3, p. 16.

climate, surrounded by new customs and ideas. The 267 missionaries of the Holy Rosary Province must be included among the foreign missionaries—most of them are actually laboring in the mission fields of China, Indo-China and Japan, while some teach at the University of St. Thomas in Manila. We might even include the seventy members of this same province who are in this country, most of them students preparing for the foreign mission fields, but they have already left their native Spain and are foreign missionaries in intention. However, they are not included in the list.

About twelve per cent of the total membership of the Order therefore is actively engaged on the foreign missions. Most of the 722 foreign missionaries are priests, so that a more evenly based comparison is that between the total number of priests in the Order, 3406, and the number of priests on the foreign missions, 631. That is, 18½% of the priests in the Order are foreign missionaries, or almost two out of every ten.

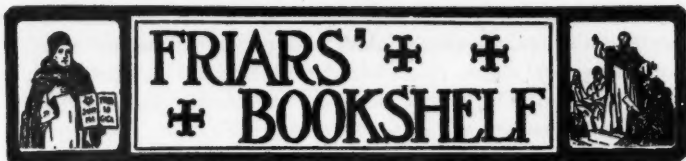
There were at the time of Father Jandel's death, December 11, 1872, about 3500 Dominicans in the world. From that time to 1921 there was an increase of 1224 men, while in the period from 1921 to 1931 the gain was 1431 men. In the past ten years there has been a greater increase in membership than in the fifty years preceding. Surely, this is a sign that God has blessed the work of Father Jandel, who labored so earnestly to restore the ideals of St. Dominic.

The considerations here offered are not made in any spirit of boastfulness. Numbers are after all of much less importance than the amount of work done for the honor and glory of God, but it is reasonable to assume that more effort will be made when there are more men to make it. Whether the results obtained show a corresponding increase God alone can judge. We can only pray to God that His judgment may be favorable. The Master General expresses this thought in the closing words of his letter:

"May God grant that a spiritual increase of virtues and actions proceed in proportion to the increase in numbers, an assurance of which is the blessing which We impart to you from our heart."

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**Saint Teresa in Her Writings**, by the Abbe Rodolphe Hoornaert, D.es-L. translated by the Reverend Joseph Leonard, C.M. New York: Benziger Brothers, 1931. Pp. xi-410. \$6.75.

"This translation is made from the third (abridged) edition of *Ste. Teresa Ecrivain* which differs from the original edition in that the author has omitted matters of purely academic interest, notably a chapter on the sources and the original Spanish of texts quoted." Thus a note beneath the *imprimatur* of Westminster.

With a sweep upwards to Part Three, in which part he fashions a tapestry of Saint Teresa's writings with an artist's skill, the Abbe Hoornaert progresses a work which is manifestly a labor of devotion. We say "with a sweep upwards" because the first two parts of this book cannot be recommended unreservedly. They are done with a certain facility, it is true, but perfection demands a better presentation of the matter. Part One concerns itself with "Sixteenth-Century Spain" without a knowledge of which Saint Teresa cannot be even superficially understood, and, though easier reading would be hard to find, we must convict it of harbouring certain errors. Why do we leave "The Political Horizon" (Chapter I) and "The Social Setting" (Chapter II) with the impression that Spain was a thing of former power and past glory in the middle of the century? Hilaire Belloc would have it otherwise as he describes the profound respect of Richelieu for the Iberian menace nearly one hundred years later. Why is the cowl continually doffed to the helmet in gratitude for the military spirit, the practical rugged spirituality, which, as the Abbe alleges, became a characteristic of Spanish, and more particularly Castilian, religious life as a result of the martial pursuits of the whole people? This is not a tenable thesis: that the Spanish soul was trained to serve the Lord as the Spanish sword had been trained to serve the king. It is stated with more reason that Spain's sword-arm bulged with the healthy might of her soul. "The Intellectual Atmosphere" (Chapter III) gives the reader a fair idea of the situation, but in this, as in the other chapters of Part One, there is an uncertain choppiness and incoherence which leaves one bewildered here and there.

"Saint Teresa's Literary Powers" (Part Two) seems to be nearer to the author's sphere. A detailed account of her gifts, faculties and mystical states, preceded, of course, by an introductory history of her early life, brings the reader into a close contact with the true mystical doctrine and its practical exemplification. Here, as may be expected, the book labours under the great burden of its subject, but as a scientific presentation it may be highly commended.

"The Works Themselves" (Part Three) are the Abbe Hoornaert's most proper field. Here is his unquestionable best. Perhaps indeed our dissatisfaction with early pages is more relative than absolute, for the masterly work done in this section, certainly of the first rank, places his preceding efforts in comparative shade. He is entirely at home. He runs through the *Life*, the *Foundation*, the *Way*, the *Interior Castle* and the others with the reverence of the true scholar and the ease of a cicerone. Yet he has no easy task. It is not a simple matter to explain scientifically the combination of qualities in Teresa's paradoxical character, to indicate the reasons why this woman of sixty years, espoused of God in the ineffabilities of the mystical marriage, could actually be the laughing joker who, in return for her brother's gift of table delicacies, sent him a pair of hair-shirts. The psychologist will not readily explain the humility of one who, by her own admission an ignorant woman and unlearned in theology, was nevertheless such a giant in theological knowledge that de Castro "would prefer to dispute with all the theologians in the world than with Mother Teresa" (p. 376). Abbe Hoornaert, however, accomplishes these things. He draws the earnest, humorous "business woman" from her unwearying cart and the great mystic from her contemplative heights; he joins the two and gives us two hundred pages of intimate acquaintance with her by a close literary criticism which is contributive to hagiography and to letters as well.

We might object that Saint Teresa's vague knowledge of scientific speech (though she knew sufficient to satisfy the more conservative) should not be recounted in a tone which savours of a certain disrespect for the honest efforts of the Schoolmen, but as a proof that theology is not an unwieldy bundle in the clumsy fingers of the vernacular. It took a Saint Teresa to dress mystical theology in the language of the people, but that fact is a tribute to her genius and also to the malleability of the grand old teachings. We are not to be concerned, however, with the minutiae of theological precision, indispensable as it may be. We are held primarily by the profound knowledge of Saint Teresa *ecrivain* which is given to us in this book and by the



consummate grace with which her works are examined both as mystical documents and literary treasures.

J. J. McL.

**Cranmer.** By Hilaire Belloc. Pp. 333. J. P. Lippincott Co., Philadelphia. \$5.00. ✓

In Cranmer, the talented and versatile Mr. Belloc completes his third book on the great clerical figures of the so-called Reformation. In Richelieu, he studied the brilliant French Cardinal and statesman, who, to quote Mr. Belloc, "in spite of himself and of his sympathies, and as an unintended result of his foreign policy, saved Protestantism in Europe." In Wolsey, he tells about another Catholic Cardinal, "showing how that very power which Wolsey built up brought about the downfall of Catholicism in England." In the third of the series he portrays the life and character of Cranmer, Archbishop of Canterbury, 1533-1556, who though nominally a Catholic most of his life, professing the Church's tenets and enjoying its rewards, was always a Protestant at heart. By reason of his thorough knowledge of theology and his unusual powers in writing English, Cranmer is the very soul of the Anglican liturgy. To quote the author once more: "Cranmer is the English Book of Common Prayer, and that book is at once the symbol and the cause of a separate national religion among the English, and therefore of England's place apart in the disruption of Christendom."

Thomas Cranmer was born in 1489 of a gentle family in poor circumstances. At fourteen he received a small scholarship at the new Jesus College at Cambridge, and in due time he received his bachelor's and master's degrees, the priesthood and the doctorate in divinity. He was a short, near sighted, unimpressive and unambitious young priest. Nature had intended him for obscurity, but fate decreed otherwise. He came to the notice of King Henry VIII at the time when that monarch was trying to have annulled his marriage to his Queen, Catherine of Aragon, that he might supplant her by his mistress, Anne Boleyn. Cranmer's theological acumen and his skill as an English scholar, and most of all his absolute subservience, made him the ideal man for the amorous ruler. So well did he obey the king's commands that on the vacancy in Canterbury in 1533 Henry made him Archbishop and primate of England. From that date until Henry's death in 1547 Cranmer served him and obeyed him implicitly. He married or divorced the king in accordance with the regal whim. He perjured himself, he lied, he used any and all kinds of deceit to obey his master or serve his own ends. The English Protestant historian, Cobbett, says of him: "Of the thirty-five years of his man-

hood, twenty-nine were spent in the commission of a series of acts, which for wickedness in their nature and for mischief in their consequences, are absolutely without anything approaching to a parallel in the annals of human infamy."

During the six year reign of the boy king, Edward VI, Cranmer played a vital part in the shaping of Protestant England. Upon Edward's death in 1553, Cranmer was a leader in the council which placed Lady Jane Grey on the throne in place of the rightful Queen, Mary. Mary's courage and resourcefulness, however, backed by the moral support of the English people, enabled her to ascend the throne, and Cranmer's abject attempt to change his colors once more was at last of no avail. In his trial for heresy he gave a scholarly and lengthy defence of his Protestant tenets, but shortly afterward issued his famous recantations, seven in number, in which he solemnly renounced all his errors and professed his complete belief in all that the Catholic Church taught. Just before his death, consistent in his very inconsistencies, Cranmer revoked his recantations, reaffirmed his belief in the Protestant doctrines, and after a cowardly and hypocritical life, he made one heroic gesture at the moment of his death; as the flames leapt to envelop him, he put forward that right hand which had signed the false recantations and held it steadily into the fire until the smoke hid him from sight.

In this study of Cranmer, Mr. Belloc has further enhanced his already brilliant reputation as historian and writer. We believe that we can give it no higher praise than by affirming that it is a worthy addition to his long list of works. The index contributes to the value of this work for purposes of reference.

The publishers have done this work in their usual dignified, high class fashion. The print is large and pleasing and the sixteen illustrations—which are mainly from portraits by Holbein and other contemporary artists—are of equally high grade. Aside from slight typographical errors at the bottom of pages 314 and 315, their work is highly commended.

T. C. D.

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**The Angelic Doctor.** By Jacques Maritain (Translated by J. F. Scanlan), pp. xviii-300 (Dial Press, New York, 1931). \$2.50.

Truth has its champion in Saint Thomas Aquinas, and Saint Thomas has his champion in Jacques Maritain. M. Maritain's work *The Angelic Doctor*, treating "the life and thought of Saint Thomas Aquinas," is another of his masterful writings defending Thomism against its detractors and popularizing it in the minds of his readers. The author, while preferring not to apply the term "pan-

acea" as a characteristic of St. Thomas' writings, is forced by his own thesis to invent a synonym.

In his usual attractive style, M. Maritain proposes his profound thoughts and gives reasons to support his proposal that Saint Thomas should be the guiding hand of all intellectual pursuit. The natural perfection of the rational nature is wisdom, and St. Thomas, who attained the greatest wisdom of any man, should be allowed to guide his fellow men.

*The Angelic Doctor* contains four chapters, complete essays in themselves. The first, "The Saint," presents the Angel of the Schools to its reader in vivid and extraordinary colors that thrill and edify. The second, "The Wise Architect," extols one who built not upon sand but upon the rock of Eternal Truth. The third, "The Apostle of Our Time," is really the prescription for our present-day ills. There the errors and false philosophies are enumerated and grouped into three classes: "agnosticism," "naturalism," and "angelism"; and reasons are given to show why St. Thomas' philosophy is the much needed remedy. By this M. Maritain does not wish to return to the Middle Ages, but he shows that Thomism is modern, answering the mutually exclusive problems of communism and capitulism with almost the same principles, with a modernity founded on truth, a modernity at "opposite poles to the modernity pursued nowadays," a modernity based on reality with the innovations merely accidental, "whereas innovations are made nowadays for the sake of novelty as such, and truth has become a mere accident." "Saint Thomas is not a relic of the Middle Ages, a mere object for the consideration of history and erudition." And in the Preface: "To consider Thomism as a garment worn in the thirteenth century and now no longer fashionable—as though the value of a metaphysical system were to be appraised by some standard of time—is a specifically barbarous way of thinking." In the fourth chapter, "The Common Doctor," M. Maritain discusses the philosophy of Saint Thomas and its relation to Catholic Faith, and comments at length on the praises of the Popes for St. Thomas.

The appendices to this work are rich in historical material for the student of Thomism. A collection of present-day authorities and some of their findings are reproduced here. Their historical data are compiled into graphic chronological tables of St. Thomas' life and writings. The texts of the Encyclical "*Aeterni Patris*" of Pope Leo XIII, the Motu Proprio "*Doctor Angelici*" of Pope Pius X, and the Encyclical "*Studiorum Ducem*" of Pope Pius XI, are also given.

Even though M. Maritain declares that he has done nothing yet, in his estimation, we feel that he has made a great impression, and we hope he will continue steadfast in his expressed purpose "to summon workers who will devote themselves under the guidance of the Angelic Doctor, to 'make order' in accordance with truth." R. C.

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**The Nature of Belief**, by Rev. M. C. D'Arcy, S.J. 336 pp. New York: Longmans, Green and Co. \$3.00.

There can be no doubt of the timeliness or of the importance of this book, for it attacks a problem that is inextricably bound up not only with the origins but also with the very existence of the civilization that we call modern. It is platitudinous to say that the fate of Western civilization depends on the course of action that men will take, but what is not so clearly realized is that human action is always conditioned by what men think, by their conception or philosophy of life, and that this is ultimately determined by principles, assumptions, interpretations, beliefs. These hidden sources of action, their nature, their value, their necessity, their bases, their limits, all fall within the scope of this book.

The tremendous difficulties confronting any author who would give an adequate account of such a subject must be apparent, and Father D'Arcy has not been misled into minimizing them. It would, therefore, hardly be fair to criticize the book for features that the author himself has indicated in the preface, and which are attributable to the nature of the subject far more than to any lack of deftness in treating it. Thus the overwhelming proportion of material preliminary to the real attack is perhaps necessary but it makes the book top-heavy and often difficult to read. The author struggles manfully to overcome the handicap by employing analogies drawn from the common life of everyday, and occasionally delights the discerning reader with a flash of pure humor that is remarkably apropos and clarifying. The difficulty however is not removed but only lessened.

Yet all this detracts not at all from the general excellence of the work. The analysis and critique of Newman's "Grammar of Assent" are both done with sure strokes guided not only by a keen appreciation of the great Cardinal's true thought, but by the recognition of his particular philosophic weakness. In connection with the latter, the author notes the shortcomings of Newman's difficult terminology, and by the same token we could wish that Fr. D'Arcy had adhered more closely to the Scholastic terms and distinctions. They are unfashionable but really more scientific, and it is better to insist on them and explain them than to capitulate to modern slipshodness and con-

fusion. There is an unusually fine chapter on "Authority in Belief," wherein Father D'Arcy clearly sets forth practical canons of discrimination. We were delighted, moreover, with his castigation of those who battle of mystics and mysticism, not knowing what the words mean and have meant for centuries.

By a misprint on p. 232, Plotinus achieves the title "St.," which really belongs with the following words, "Francis of Assisi." A carefully prepared table of "Analytical Contents" helps to round out a scholarly and well written work that will surely find a welcome reception wherever men are genuinely interested in discovering the path to peace.

G. C. R.

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**Catherine the Valiant.** A Religious Drama in Five Acts, by Urban Nagle, O.P. New York: Longmans, Green & Co. \$1.50.

This remarkable play is a dual love story of unusual power and beauty, the divine love story of St. Catherine of Siena, and the very human one of a foolish man and maid. The plot, though scarcely original, is simple and skillfully handled. Centering about the famous incident of the return of Gregory XI to Rome, it furnishes a natural background for the author's excellent characterization of St. Catherine. On this point it may be said that a knowledge of St. Catherine's life and the historical setting of her times which she so greatly influenced, is necessary for a proper appreciation of the play. Father Nagle has caught the true spirit of St. Catherine, and has made it live.

The dialogue is smooth, direct and powerful, though with a slightly modern flavor which is occasionally a little incongruous to the times and characters portrayed; but this is, perhaps, rather virtue than fault, since it obviates any trace of that stereotyped sentimentality which mars the average play of this type. The general composition, however, is almost perfect, revealing an originality of style and a suggestion of rhythm frequently approaching the poetical, and occasionally brilliant. From first to last, there is not a dull or unnecessary line.

Although new in the field of dramatics (only one previous work, "Barter" having been published) the Reverend Author exhibits a remarkable power of characterization, endowing his subjects with a freshness and dynamic humanness in delightful contrast to the cynicism and over-sophistication of these times. One feels that all of them, like the Cadolingi, "Do not fold their hands in death until their hearts have stopped!" Old Pietro who dies a Legate from the Florentines to God; Vincenzo and Margherita, whose love forms the main

theme of the play; the scheming Duke of Anjou, ambitious for the crown of Naples, and the Countess of Naples, and the Countess Ursina, his political pawn—one and all drawn true to type with a subtle understanding of this strange-familiar thing called human nature.

Catherine herself dominates the play rather by force of character than by the prominence of her part. She is by turns nurse, match-maker, spiritual adviser and diplomatist, as the coherence of the various elements of the plot demands. Less brilliantly conceived, Catherine would be lost in a maze of more or less vaguely connected tableaux. This is not said in criticism; it is rather an artistic achievement, bringing into bold relief the many-sided personality of one of the world's greatest women, and heaven's greatest saints.

We notice one slight incongruity. St. Catherine is made to break her implied promise to old Pietro, in revealing Margherita's identity. While justified ethically, it seems a little unfitting. Moreover, there is no dramatic necessity for it, as a slight change in the text could easily have obviated the difficulty.

We are confident that dramatic clubs will welcome *Catherine the Valiant* as an important addition to their repertoires. R. H. G.

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**The Sword of God: Jeanne d'Arc.** By Guy Endore. Pp. x-492. New York: Farrar & Rinehart, Inc. \$3.50.

The figure of Jeanne d'Arc has always been a familiar one in the field of letters, particularly in the schools of France, England and Germany, where she has been the subject of numerous biographies, historical and critical, true and false. So frequently, and at such length, have the facts of her life's story been told and retold—sometimes to her advantage, but not infrequently very much to her disadvantage—that it would seem there is nothing more that could be written about her. Yet books on the life of this simple and heroic maid continue to be printed, for she continues, after five hundred long years, to fascinate the minds of many. It would have been surprising, therefore, if the celebration in May of the quincentennial of her death at Rouen were not the occasion of another book.

It has been usual for biographers of the maid either to formulate some new and brazen theory concerning her visions, her prophecies and her trial, or to align themselves with one of the preexisting theories for or against her. Mr. Endore has not done this; and, although his attitude may be vigorously attacked, his honesty and good judgment will be his best defense. He makes no attempt to force the conviction upon the reader that Jeanne was a saint, or that

she was a genius in military matters, or that she was merely a fool, the toy of the devil and man alike. He merely states the facts as the documents bear them out, and lets these facts speak for themselves. In doing so, he has achieved much, for there stands forth not the caricature of Jeanne so familiarly treated by some writers, but the true maid, as we have seldom been privileged to see her. It was the author's purpose "to make the tale of Jeanne d'Arc interesting, intelligible, and beautiful, and in keeping with its religious nature, without making it either mawkish, dull, polemic or disputatious . . . to show that the legend of Jeanne is also her history shown by the documents."

Under "Discussions" Mr. Endore has listed most of the theories concerning Jeanne, and on the authority of his documentary evidence, assisted admirably by his extremely logical reasoning, has ably refuted objections and shown the absurdity of most of the theories.

He has appended a bibliography of Jeanne d'Arc which immeasurably heightens the value of this book. If not exhaustive, as he himself admits, at least it contains all of the best books written to date.

This book is perhaps the best study of the Maid of Orleans since the offering by nine members of the French Academy. C. L.

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**The Way of the Skeptic.** By the Reverend John E. Graham. Dial Press. \$3.00.

Of many a book it might be asked "Cui bono?" Of Father Graham's volume of popular apologetics it may be said, "Believers don't need it—skeptics don't want it—so what is its use?" However, beyond its strictly apologetic intent it performs a very definite service—it proves, as more and more "Catholic" books are coming to prove, that facile, clever writing is not confined to the self-considered literati alone, that even on God's side there may be such a thing as style. Besides this it calls attention to the "remarkable fact that many of those who claim to be utterly without religious belief seem to worry more over religion than do those who profess it." Especially is this true in these enlightened days when even the daily newspaper is a *Summa Theologica*, dogmatizing on all phases of religion.

Believers don't need it—but unfortunately they do. They need such books more than they realize. Defections from the faith occur only too frequently among those who daily assailed by present-day skepticism are unable to answer to their own satisfaction the difficulties proposed. Skeptics don't want it—but can we be sure of that? People are very apt to assume that those who find it impossible to



accept the opinions of the majority are arrogant and blasphemous; maybe some of them are. But there are others who get loose in the wilderness of agnosticism only after a long and bitter fight. For such as these, *The Way of the Skeptic* might well be a guidepost to lead them from the wilderness.

The book is an easily readable exposition of Catholic doctrine concerning many subjects which are being impugned today by our magazine theologians, such traditional *bêtes noires*, for instance, as: "The Bible and Science," "Coincidences between Christianity and Paganism," "Outside the Church there is no Salvation." These and similar chapter heads partly repair the defect caused by the omission of an index. If some of the chapters are less convincing than others it is not due to any intrinsic weakness in the arguments but rather to the magnitude of the task: that of reconciling or refuting in one short volume the differences of opinion, the errors, the downright fictions which in the course of two thousand years have grown up about the Christian religion.

F. P. K.

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**The Tragic Queen**, by Andrew Dakers. Houghton Mifflin Co., Boston and New York. \$5.00.

Despite her marvelous mental gifts, her ability in matters of statecraft, her various victories on the battlefield, her occasional successes in curbing the activities of the ever-shifting Lords of the Congregation, the reign of Queen Mary of Scotland was a failure. She failed not only to keep her throne but even to occupy it peacefully and securely: more particularly she failed to understand Knox, Elizabeth, and Moray, the 'relentless triumvirate' which was to hound her from the day she first stepped on Scottish soil, nay even before that, until finally the headsman's clumsy axe ended a life in which tragedy was so frequently present and over which it ever heavily impended. Mr. Dakers considers the 'triumvirate' as the great cause of her failure. His book is an analysis of its efforts to encompass her destruction and a vindication of the innocence and integrity of the Queen. Her early years in France are briefly mentioned. An introductory sketch of Mary describes her as a brilliant and talented woman, mistress of several languages, proficient in poetry and prose, patroness of the arts, a skilled musician, and fond of games and sports. Her beauty was remarkable 'even in the company of beautiful women.' From the qualities which she manifested externally we may be convinced of her spiritual character. A beauty that is more than merely superficial, a personal charm and graciousness which never deserted her even in time of utter bitterness of heart, a solicitude that could be active even



through great personal danger for the happiness and well-being of others, must emanate from inward greatness and nobility of spirit.

The author has called her life a drama. So soon as to be almost breath-taking he places before us the principal scene, the Queen, a young girl of eighteen, confronting her hostile subjects and 'the most avaricious, bloody and treacherous band of nobles that ever robbed and betrayed in Scotland.' Maitland, Huntley, Morton, Riccio, Darnley, Bothwell pass before us. It is with the principal players however that Mr. Dakers is particularly concerned. The arraignment of John Knox is brief and complete. He is a bully, a coward, a minister of the Prince of Peace and Love, who preaches hate and assassination. Then Elizabeth. Her crime is treachery, not only many times to her cousin, but also to the institution of royalty. The ugliest stain upon her character is the many acts of unwarranted cruelty towards her royal prisoner. The hatred of Moray for his sister dates probably from the realization of what the accident of his birth deprived him. He wanted the Regency. To obtain it he planned long and skilfully and made of himself a traitor and perjurer. The author has not failed to appreciate the importance of Moray's part in the destruction of the Queen. The book is, perhaps unintentionally, a witness to his political astuteness. Throughout its pages he is met with constantly, inciting Knox, planning with and directing the traitorous nobles, exhorting Elizabeth, all that he might possess the power and the throne. It was in particular her failure to read correctly her dissembling and treacherous half-brother that brought Mary to the executioner's block. He could have saved her throne and her life had he so wished. But he wanted the Regency.

As has been said the book is a vindication of the Queen. Mr. Dakers enters the lists as her champion. His arguments for her moral integrity are vigorous and compelling. His explanation of the seizure and ravishing of Mary by Bothwell and their subsequent marriage is a convincing one. He has added to the contribution of other defenders of the Queen by more proofs that the famous 'casket letters' were forgeries and by the realization that Moray's enmity did more to effect her destruction than anything or anyone else. The book is not a complete biography. The author appreciates that any treatment of her whole life in the same manner as the events which led to her deposition and death would be ponderous and unwieldy. The narrative is brisk. Events follow rapidly and the careless reader will lose something of the story. The absence of precise references and foot-notes will doubtless give rise to some complaint. The author

professes a distaste for this method. In addition to the knowledge of quotations and sources throughout the body of the book he appends a list of the works consulted. The book will not convince all, but it will appeal to all. For those who are still unconvinced of her innocence, it provides the admirable picture of a girl, young, alone, defenceless, yet unafraid, facing unflinchingly a band of ruthless destroyers in whom the faintest traces of honour and innate nobility are lacking, before whom the stoutest of hearts might quail. P. H.

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**Catholic Journalism.** A study of its Development in the United States, 1789-1930, by Apollinaris W. Baumgartner. New York: Columbia University Press, 1931. \$1.50.

Father Apollinaris, O.M.Cap., has done something more than prepare a thesis in partial fulfillment of the requirements for the degree of Master of Science in Journalism at Columbia University. The smell of that printer's ink which Ben Franklin could not withstand is wafted from this book by each turning page. In the frail homes of the early American Catholics there was little of any Catholic literature and practically nothing of current Catholic literature until pioneers like Emmett, Carey, Richard and Duane, no less courageous in their own right than Boone or Lewis or Clark, ventured forth on an adventure which still has its romance even in our day of highly-perfected journalism. The faltering attempts in the beginning, the petty differences between editors, the inability of scores of periodicals to survive, the cautious policy of the hierarchy and other details intimately bound up with the story, deplorable circumstances of the early history of the Catholic Church in the United States, add nevertheless to the dramatic movement of the story, a story which has waited long for its telling, for which at last we may thank Father Apollinaris.

The history is divided into three periods: the formative period, 1789 to 1840, the second terminating with the Plenary Council of Baltimore in 1884 and the third reaching to 1919 when the News Service of the Catholic Press Association was taken over by the National Welfare Council. The work is concluded by an appreciation of journalistic education carried on in many Catholic colleges, notably Notre Dame, Marquette and Creighton and by a statement of the present state of Catholic journalism. It will interest readers of DOMINICANA to note that "the oldest existing Catholic journal in the United States" is the *Catholic Telegraph* of Cincinnati, Ohio, founded in 1831 by Rt. Rev. Edward Dominic Fenwick, O.P. It will interest all Catholics to read of Father Hecker's valiant attempts to found a Catholic daily. His death at the moment when his great scheme was

about to reach its execution furnishes ample material for the American Church historian who is given to contemplate "what might have been." McCorry's brave failure and Gonner's great victory over the odds of fortune have been duly recorded and give us heart to look forward to better days for our own press. One cannot read these pages without coming to a full appreciation of the important role played by the N. C. W. C. News Bureau.

Perhaps it is because he has so briefly and neatly recorded the history of Catholic journalism, that we regret Father Apollinaris' deliberate refusal to discuss the obvious questions which his history evokes. Exactly what, for instance, is the field of Catholic journalism? How may its position in relation to the hierarchy and the home be properly adjusted? Pallen, Egan and Smith have enlightened us, and we are grateful for the quotations from these estimable men, but would a more definite study by the writer himself, whose qualifications are undeniably equal to the task, be amiss in such a work as the present book? We do not wish to appear dissatisfied with the conclusions of the Councils of Baltimore nor with the wise words of Leo XIII, yet we cannot help but regret that the author did not develop the points in question. We wish, in fine, that in writing this history Father Apollinaris had not been so exclusively historical. The materials are presented in a clear, cold manner and the imagination of one but mildly interested in the subject is not here set afire by a story which is in many respects thrilling. It cannot be said that Father Apollinaris has not written history. He has evidently done precisely that which he had planned to do and done it well, but we wish that his plans had been more extensive, more worthy of his proven steel.

The Columbia University Press has presented the book in attractive style. The two typographical errors (p. 23 and p. 25) are unfair to otherwise perfect work.

J. J. McL.

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**Saint Patrick, His Life and Mission.** By Mrs. Thomas Concannon, Litt.D. Pp. xxxiv-260. New York: Longmans, Green & Co. \$2.50.

It will be fifteen hundred years in 1932 since St. Patrick arrived in Ireland on his great apostolic mission. Fittingly, the Dublin Eucharistic Congress will commemorate that event. Hundreds of Americans are going to Ireland next year, and St. Patrick, we trust, will be a Saint much invoked by the throngs of Erin's visitors. Mrs. Concannon's delightful story of Ireland's Apostle will indeed be a special source of pleasure to those who are going to the Congress, as well as a real joy to all lovers of Ireland and its great Saint. Dr. Concannon writes well. There is evidence of fine scholarship in the

work too, and we particularly like the effort she has made throughout the book to base the narrative upon the solid foundation of dependable sources. The Saint's own Confession and Epistle Against Coroticus speak frequently throughout the story. Among the other sources is The Book of Armagh written in A. D. 807 and containing earlier Patrician documents. This book is still preserved in Trinity College, Dublin.

Mrs. Concannon tells the whole story of St. Patrick vividly, and seems to make the Saint live again as in the days at Slane and Tara, at Meath and Connacht and Armagh, and throughout the length and breadth of Ireland where Patrick prayed and laboured, bringing souls to Christ and implanting in a nation the true Religion that has now been for fifteen centuries the very life's blood of a great people. The book contains seventeen interesting chapters besides a valuable introduction discussing Patrician Documents, and four appendices. American readers will probably find many of the proper names difficult of pronunciation, but it must be kept in mind that they are reading about 4th and 5th century Ireland.

In a publisher's note we are told that this work is "more for the general reader than for the expert student of history." Much has already been written on St. Patrick's life, but we feel sure that there is room for this excellent book, especially at this time when the entire Catholic world is turning toward Ireland to congratulate her on the fifteenth hundredth anniversary of her conversion. St. Patrick did great things for Ireland. He was a great missionary; but as Mrs. Concannon herself well says, "it was because St. Patrick was a great Saint that he was a great missionary."

J. J. C.

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**Persuasive Speech.** By Francis P. Donnelly, S. J. Pp. 258. P. J. Kenedy & Sons. \$2.40.

Oratory is a thing of the past, we sometimes hear. Its sun is supposed to have set. Yet here we have a notable author who does not believe that persuasive speech is lost to our age. Unlike the gloomy prophets of the day, he realizes that so long as man has an organ of speech, and as long as he has the apparatus for hearing, persuasive speech will always be the aerial of genius. In the text book, *Persuasive Speech*, the author, Francis P. Donnelly, S.J., has submitted to us ideas that Aristotle and Quintilian have developed, and which have been substantiated by Demosthenes and Cicero, and all the greatest orators to our own day.

As an Art of Rhetoric it was primarily written for the college student. For him this text book represents a valuable asset. In it the

student will find definitions of the terms used, few in number but universal in application. In its arrangement, the book follows the well known "Model English" series. The speeches of the world's famous orators have been placed in their precise categories.

The section on "Authority" holds a special appeal for us, postulating, as it does, what many modern speakers apparently never heard. It defines that any argument of authority is a chief extrinsic argument, but, not however, the sole argument. St. Thomas grades this argument as the lowest in Philosophy. In spite of the many reasons to the contrary, popular speakers will refer to authority as their only proof.

Considered as a speaker's reference book, it is original in the strict sense of that word. It best serves the college student and professor since established truths are its fundament. In the art of rhetoric, the willing student will find as his mentors, Aristotle, Cicero, Quintilian and St. Augustine.

J. L. C.

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**The Genesis of Shakespeare Idolatry (1766-1799).** A Study in English Criticism of the Late Eighteenth Century. By Robert Witbeck Babcock, Ph.D. Pp. xxvii-307. Chapel Hill: The University of North Carolina Press. 1931. \$3.00.

Because of the almost insurmountable difficulties confronting the student of Shakespeare in every attempt to evaluate the Shakespearean criticism of the late eighteenth century, this remarkable history of Mr. Babcock, which assembles and analyzes all the more important emanations of the critical minds of that period, is of inestimable value. The author has rendered a great service to literary criticism, and especially to all students of Shakespeare.

In the first part of his book, Dr. Babcock treats first of the scholarly interest in the works of Shakespeare as evidenced in the many editions, chronologies, concordances and glossaries, and secondly, of the popular interest which found expression in parodies, sequels, operas and imitations, not to exclude public lectures and Jubilees. The second part recounts the traditional objections: that he violated the unities of time, place and action, especially the latter; that he merely simulated a knowledge of the classics, when in truth it could be proved that he made use of very poor translations; that his frequent use of low comedy in his tragedies, of supernatural characters, and of puns and blank verse, was a direct violation of decorum. Against these objections, the author aligns a defensive criticism of British critics, which completely exonerates the poet. Thirdly, he describes the development of a permanent Shakespeare idolatry. We

see the poet proclaimed as an original genius, a conscious artist, a moral philosopher; his historical characters applauded as marvels of delineation. And lastly, he shows how the appreciation of Shakespeare in the early nineteenth century was but the reflection of the late eighteenth century, as expressed in the critical works of Coleridge, Lamb, Hazlitt and others.

The book is excellently written from every point of view and is attractively bound, as is usual with books from the University of North Carolina Press. A comprehensive bibliography adds much value to the book.

C. L.

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**Jesse and Maria**, by Enrica von Handel-Mazzetti. Translated by George N. Shuster. New York: Henry Holt & Co. Pp. 351. \$2.50.

An unusual story written some years ago by this prominent "poet of Australian baroque" as she is called in the jacket announcement, is now rendered into English by a capable translation. Countess von Handel-Mazzetti dresses a plot of religious entanglement with the clever hands of a veteran. The characters never pause for the reader's quiet scrutiny. They must be appraised by the pursuing eye as they move about in their Danube Valley with that erratic pace demanded in the running battle between the Evangel and the Church. Jesse, Lutheran knight fresh from Wittenburg, loaded to his polished muzzle with the shot and shell of "the new Gospel," a true hero in his own way, the worshipped lord of the neighborhood, sets himself to lift the "ignorant Catholics" of the Valley from the mucky pit of priest-craft, et caetera. So far, so good but not startling to this reading world. Enter then his opponent, peasant woman, Maria, wife of Schinnagel, the honest forester to the Lord Bishop of Regensburg—an episcopal rascal, to quote some of his minions, who does not appear on the scene—and justice of the Peace in Kleinkrummnussbaum, enter then Maria and this reading world may ope its dreamy eyes. Maria is the *mulier fortis*, progenial flower of piety and peasantry; her strength is of two worlds, her heart beats for the next. Pitted against each other, the two wage war, each for a prize of blessedness. The suspended denouement braves the risk of weariness and wins. The author has an indescribable knack of fighting for both sides, giving the antagonists their full share of reinforcement without casting doubt around the hosts of Truth. The sympathetic treatment of Jesse is the *piece* of the book. He and his family are almost saintly in their dark hall of pure Gospel. Given all the support possible to carry the day, Jesse's honest armour is shattered. It had not been forged in the right stithy. Pastor Wolf and Wein-

master and Fabricius might be fixed in oils. We like Maria's Capuchin brother least of all. Even in the 17th Century reactionary turmoil, he is unconvincing. At least, it would take more than a few pages to adjust him to the stage. *Jesse and Maria* is not of the type that may be thumbed in any stall. It is more than a book-of-the-month. Were we to obey the impulse elicited by George Shuster's translation and begin to enthuse about it, we might give the impression that such excellences were not anticipated. They were; but they may surpass the expectations of many. May a reader with tired eyes voice a complaint? The printing is close and the type might be larger. Henry Holt is to be commended, nevertheless, on what we loathe to call "an attractive binding." The end-papers are skillfully worked by George Annand. It is a handsome book.

J. J. McL.

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**In Defence of Purity.** By Dietrich von Hildebrand. Pp. 196. New York: Longmans, Green & Co. 1931. \$2.25.

One cannot help noticing the steady stream of magnificent literary work that has come out of Germany within the past few years. Dietrich von Hildebrand, Professor of Philosophy at the University of Munich, adds to the splendid list another work, "In Defence of Purity," that is, without question, a classic in its field. So many excellent books, treating various phases of sex and purity from the Catholic viewpoint, have been published lately that there hardly seemed room or necessity for another. Yet this book has long been needed and fills a void left untouched by any of the others. It is unique in being neither an attack on impurity, as its title might suggest, nor a manual for training in the Angelic Virtue, but rather "an analysis of the Catholic ideals of purity and virginity." It is a positive explanation of what these virtues really mean, and goes to the roots of the matter in a way that is refreshingly original. It combines philosophical accuracy with a simplicity and clarity that anyone can understand, and indeed there is no one for whom the book should not have an appeal. Married people will find therein a luminous explanation of purity in marriage and the distinctive qualities of wedded love; the unmarried will find here that purity has aspects which they have never before realized; finally, there is no religious who will not profit immensely by reading the chapters on virginity. The translation has been smoothly done, and is entirely worthy of a beautiful exposition of the most beautiful of human virtues.

G. C. R.



**Secularism in American Education: Its History.** By Burton Confrey. Pp. 153. Washington: The Catholic Education Press. 1931.

This little book is one of the Educational Research Monographs published at the Catholic University of America. Dr. Confrey has presented the history of the gradual, ominous movement that had completely changed the nature and the ideals of the common American school. The study is most interesting and informative, covering the ground adequately though not exhaustively. There is practically no attempt at interpretation, the author being content simply to search out and present the true course of the secularizing process. The result is a scholarly work, well documented and resting on the facts as recorded in the primary sources. These facts are all too little known and ignorance of them has been responsible for the growth of one of the great American legends, the myth of the public State Schools as the origin and protection of all that is good in our history. It is not so, and Dr. Confrey clearly shows the relation of our present State school system to early American aims and ideals. The present system stands out as the result of "expediency rather than principle," of "motives . . . political and conciliatory." The book is most suggestive when read in the light of the true story of religious toleration in the United States. For, paradoxical as it may seem, the motives that were ultimately responsible for the irreligious education of today, were basically religious, as were also the motives that, in producing a particular type of religious toleration, led finally to an almost universal religious indifference. A fine bibliography completes a book that is, without qualification, a valuable bit of research.

G. C. R.

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**Charles of Europe.** By D. B. Wyndham Lewis. Pp. 367. New York: Edwin V. Mitchell and Coward McCann. \$5.00.

The sixteenth century, that period of turbulent transition, of beauty worship and raw adventure—an age of wars and rumors of wars—contains within its terminal dates, all those fundamental forces and broad currents, which have influenced the lives of nations and individuals down to our own day. It is scarcely a matter of wonder, then, that the historical forest is filled with books ever accumulating, touching on this particular epoch.

D. B. Wyndham Lewis, in his latest book, attempts to probe the depths of this chaotic century and to measure to the best of his ability the ebb and flow of those tremendous tides of change, which inundated Europe and split the streams of culture, science and religion. The book is written in a crisp, vigorous and brilliant style, lavishly



interspersed with strange words. The author displays on the whole a splendid historical erudition and never lacks for language or illustration. He is blessed with an imagination sufficient for all demands and can paint a word picture with a finish and charm equal to the more illustrious representatives of the school of "Readable History."

No one but Hilaire Belloc could have handled the setting as skilfully as does Mr. Louis. He gives reality and vitality to those who carry on the drama of the sixteenth century; a drama which has more red and black settings than a Shakespeare tragedy. He unrolls his panorama further, and discloses a wide and graphic sweep of those hectic days. Brilliant military leaders, hardy mariners, murderous corsairs pass in review across the pages of the book. Dashing knights who jested with Death, often as unscrupulous as they were brave, live again. The Mercenary Soldiery, the scourge of sixteenth century Europe, whose meat and drink was war, move with a dash and go, under the driving pen of a skilled historian. Towering head and shoulders above prince and princeling, King and Pope, stands the central figure in the melange of men and deeds, Charles V, King of Spain, and Emperor of the Holy Roman Empire. His background is the pomp and glitter of that beautiful moonlit madness, The Renaissance. Beneath the flourish of trumpets, the clash of arms, and the noisy fanfare of pageantry and glory, one can ever sense that ominous undertone of the Doctrinal Dispute of the North, a grim harbinger of "The Advent of Self" and the split from the Christian Past.

Mr. Lewis strikes the keynote of his thesis, when he states that "the story of Charles V is a story of the fight for conservation against disintegration." It is a sound thesis and historically tenable. That Charles was not returned a victor, and the religious and social unity of Europe preserved, is attributed to the intense and almost insane jealousy manifested by Francis I toward the Emperor, to the blundering foreign policy of the much wedded Henry VIII and his prime ministers, to the dilatory, time serving and at times, hostile attitude of the Papal court, and finally to the ever present threat of the bloody scimitar, the Moslem menace, which became in the hands of the German Lutheran Princes, the big stick with which they extorted religious and political concessions from Charles.

The literary format and the author's thesis itself are flawless. Not all readers, however, will agree with the temper of the thesis. The arguments focalize on an exoneration of Charles to the detriment

at times of an impartial appreciation of the Emperor's foes. Mr. Lewis identifies his views with the views and policy of Charles, so that at every turn we find Charles in the right. In this process of white-washing as Charles grows more and more resplendent, his opponents receive a correspondingly generous coating of lampblack. At the close of the book, we find Charles elevated high on a pedestal as pure and white as the driven snow, and the Emperor's enemies, be they Popes or Princes, stand before us, if not entirely blackened, at least of a sickly greyish hue.

The author acts wisely and well by not dismissing Francis I as a mere dilettante and libertine. Francis had ability and Mr. Lewis recognizes it. However, the sweeping condemnation of Francis, is a trifle too drastic. The French political position in the sixteenth century was not quite as simple as Mr. Lewis would have it appear. He does not seem to deem it worthy of note that in the struggle of the Valois against the Hapsburg, there was at bottom an element of that slowly crystallizing force, nationalism. Caught between the upper and the lower millstones of a powerful Hapsburg dynasty, Francis had no choice but to embark upon a series of preventive wars against Charles, or suffer the dismemberment of his kingdom and the subjugation of the French people. However, nothing could justify the dealings and alliances of Francis with the Turk, the common enemy of Christian morality and culture. Here Francis deserves to be severely censured and censure him Mr. Lewis does. Charles is presented as innocent of any design savouring of imperialism, yet it is difficult to square this rather idealistic conception of the Emperor, with the terms of the Treaty of Madrid. The open, whole-hearted trustfulness of the Emperor is accentuated time and again. However, Charles did not undertake his passage through the French domains without making ample provision in the event of running afoul an assassin's blade or a poison cup en route.

Luther and the Lutheran revolt, receive adequate and impartial treatment. It is significant to note that here Mr. Lewis shows a clear cut estimation of the role which the exaltation of the group mind, or nationalism, played in furthering the appeal and contributing to the success of the red fool fury of the north. Tetzel deserves more sympathetic treatment. Readers of Teutonic lineage or leanings will no doubt experience that subcutaneous discomfiture when confronted with the author's expressed opinions of the German people.

We very nearly miss the true personality of Cardinal Cajetan,

because of the glittering maze of filigree and spangles with which Mr. Lewis surrounds the great churchman. Indeed, his portraiture of the Cardinal borders dangerously on the mock-heroic. A heavy sense of boredom and languid nonchalance are not the necessary concomitants of diplomatic ability, nor of any other kind of ability. Aside from all this, there are a few factual inaccuracies in the book. The six native Chinese bishops, consecrated at Rome in 1926 were not the first native bishops. Gregory Lopez, O.P., antedates them by several centuries. The Tien Tchou Tia, according to the decision of Clement XI, could never have become the *Christian* religion of China. These failings are few and insignificant in the face of the general value, literary and historical, of the book. *Charles of Europe*, should run into many printings, for it is appealing, well written, packed with as much action as a novel, and presents itself as a broad canvas on which Mr. Lewis, with a lavish display of tropical coloring, paints a living picture of that glamorous strife-rent age, with the heroic figure of Charles V, resplendent in the foreground. R. G. F.

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**Saint Augustine: His Philosophy**, by Angel C. Vega, O.S.A., Authorized translation from the Spanish by Dennis J. Kavanaugh, D.D., O.S.A. Philadelphia: The Peter Reilly Co. \$2.00.

Many modern thinkers seem to be somewhat oblivious of the great debt philosophy and, more especially, psychology owe to St. Augustine. The work of Augustine, that systematic endeavor to harmonize Christian teachings with the best in pagan thought, is too frequently used only as a stepping stone to arrive at a critical analysis of Augustine's psychological and pathological development. True, the character or personality of any great soul may at times find its most accurate gauge in his works, but that fails to justify an utter disregard of the objective accomplishment. Father Vega, himself a member of the Order of St. Augustine, makes in this book a brilliant effort to undermine such a principle in evaluating the true philosophical worth of St. Augustine's labors. The division of the book conforms logically to the various phases in the development of the author's thesis. The introduction resolves itself into a formidable array of laudatory quotations, reflecting the appreciation by the great names of learning of the splendid genius and able writings of that African saint and scholar. This list is much too lengthy and makes for heavy reading.

The first general division of the book treats of the importance and ability of St. Augustine as a philosopher. It is fairly well handled, though one may sometimes scent the incense before Plato's

shrine. The author does, by well drawn comparison, emphasize the lines of cleavage between the "Christian Plato" and the Plato of the Academy. The splendid achievements of the Saint in Logic, Psychology, Metaphysics, Theodicy and Cosmology are then touched upon in clear, aggressive style. The Reverend Author might have developed a little more specifically the more important contributions of Augustine to Philosophy. Father Vega's attitude towards Augustine's famous argument from consciousness is, to say the least, obscure, if not misleading. It is difficult to decide whether he regards that famous "Quod si fallor, sum" as the only key to all knowledge or merely as a *reductio ad absurdum* directed against the Academicians and their doctrine of probable knowledge.

In the second general section we have the Christianizing of Pagan philosophy by St. Augustine—in our humble opinion, the finest chapter in the book. It is a simple clarified perspectus of the scope and magnitude of that vast synthesis which was the work of a flaming soul. The author here proffers an erudite expose of St. Augustine's reconciliation of Faith and Reason along the lines of Platonic thought. "The Systematic Value of St. Augustine's Philosophy" is the section-heading of the third part. The author would fain splinter a critical lance or two with those favoring the opinion that Augustine's works were lacking in order and consistency. The reasons adduced in favor of the Augustinian system are all arguments *a posteriori*. On these grounds there can be no question of the admirable coherent synthetic sequence in Augustine's work. The fact of the matter stands, however, that Augustine wrote according to no preconceived plan but the choice of topic depended upon the exigencies of the times. St. Augustine fought out all the burning questions of the age in his heart long before he committed them to writing.

The fourth and final member in the division of the book may be described as a chain of well reasoned arguments upholding St. Augustine's claim to a prominent position in the present day world of philosophic thought.

Father Vega's book, admirably translated by Doctor Kavanaugh, O.S.A., not only is a summation of the basic tenets of Augustinian philosophy but is a sound appreciation and scholarly evaluation of the mighty efforts of a great philosopher who, blessed with a keen intellect and a passionate love of truth, found a vast white field and reaped a magnificent harvest.

R. G. F.

**St. Francis of Assisi**, by Abel Bonnard, translated by Cleveland B. Chase. Pp. 157. Longmans, Green & Co. \$2.00.

Genuine scholars have long since rejected the outworn contention that before Rousseau nature was not properly evaluated, and that the living figures of the 13th century were ignorant and unappreciative of the beauty in the cloud, the flower and man. Among other things, a serious study of the life and ideals of Francis of Assisi has given the lie to that prejudiced opinion. Il Poverello has ever exerted a powerful influence on various classes of writers. His canticles of love and his rhapsodies of holy joy have set up a new series of echoes which roll from soul to soul and develop with the onward sweep of the time stream. Abel Bonnard is the latest to succumb to the magnetic charm of the anchorite of love. He gives us a poet's impression of St. Francis and his work.

The book is not strictly a biography, having little or nothing to do with events and dates, except as they indicate crucial periods in the growth and development of the ideals of Francis. It is rather a keen analysis, from a poetical view point, of the character and personality of the Saint. The book is divided into two parts, the first being a short sketch of the saint's life, his labors among men and their reaction to him. Here the author points out that Francis was the living embodiment of all those sublime emanations which form a civilization and determine its progress, Love of God, Love of man, Love of nature. These revealed in Francis their abounding vitality and burst forth in luxuriant bloom. The second part may be described as a poet's diagnosis of the primary motive back of the saint's life and actions. That driving force was, according to M. Bonnard, the central fire of Love. Francis loved God, and his love of God found generous expression in his attachment to nature. In Francis we find a happy combination of detachment with attachment. The love of the saint for created nature was not marred by too deep a concentration of affection on the breeze, the bird and man, or in other words, he did not invest nature with the attributes and notes of ultimate finality. He never confused the terms of a relation founded on the creative act and so he could unite possession and surrender in the same act.

M. Bonnard manipulates his thought and expression with mature artistry. He lures from the commonplace of the saint's life, rich chords and soft lilting, lyrically beautiful melodies, the harmonies of love. We can understand why Francis could always sing and pray, dance and discipline himself to blood. We behold the selfsame Francis singing and leaping for joy in the dewy sweetness of morn-

ingtide, and crushed down by sorrow for his own sins and the sins of men, in the flame-lit death of day.

Despite the sheer beauty of idea and expression the work is shot through with a strain of deep sadness—one might even term it pessimism. This is due in the main to the author's personal conviction, that the original ideals of Francis were rejected not only by the mass of men, but even by the saint's own followers. Such a proposition is exaggerated and far too sweeping. The Franciscan esprit is, essentially, a carrying on of the true spirit of Francis. True this has been modified, but the change touched only accidentals, and was necessitated in order to lend universal adaptability and practicality to the Franciscan mode of life. A glorious catalogue of brown robed saints and blessed testify to the spiritualizing force in the Franciscan rule.

Though M. Bonnard certainly does not subscribe to the unilinear theory of religion, yet his reiterated comparison of Francis with Brahman holy men, Chinese sages and Japanese mystics is irritating if not misleading. It may be, in fact it is, a comparison based only on a metaphorical analogy; in this case he might at least have indicated the analogy. By failing to do so, the author arbitrarily glosses over essential differences and fundamental oppositions between Francis and the holy men of Confucianism, Brahmanism, etc.

The choice of a jacket design is unfortunate. Purporting to be a sketch emphasizing the ascetical in the saint, it resembles rather a crude caricature of Francis. The translation is superb. The book, in fine, is an intimate study of that saint, who could speak to the birds, because he had learned to speak with God. It is a poem in prose.

R. G. F.

### DIGEST OF RECENT BOOKS

In accord with many Papal decrees, notably Pius X's "Motu Proprio," a movement is on foot in the Catholic Church to reestablish the Faithful as active participants in divine worship. To do this the body of the Faithful must be taught once more to sing Gregorian Chant, the prescribed liturgical music of Holy Church. For obvious reasons, sponsors of this movement are directing their energies toward the present generation of Catholic children. Prominent in this work is Fr. Justin Field, O.P., who has recently written a booklet, "*The Simplicity of Plainsong*," which contains "a very simple method of teaching children to sing the official music of the Church." Tone production, scale reading and fundamental notions of the Chant are treated in clear and concise terms from a teacher's standpoint. While stressing the importance of tone production, however, it is difficult to understand why Fr. Field should fail to consider the very foundation of good tone production—the art of correct breathing. Without proper breath control perfection in tone quality is impossible. Otherwise, in proportion to the author's purpose, the booklet is quite complete, and, attain-

ing the wide distribution it deserves, should give great impetus to the Gregorian movement and facilitate its progress. (J. Fischer & Bro., New York. \$0.50).

**RELIGION, CANON LAW:** The first three brilliant volumes of the Truth and Christianity Series, are followed by an equally brilliant fourth and final volume entitled "**Channels of Redemption**" by the Rev. Charles Herzog, S.J. The book is devoted to the exposition of the Seven Sacraments as the channels which carry the graces of the Redemptive act to man. Quite at home on this topic, the reverend author writes in simple, and a joy to relate, quite non-technical language about those seven grace producing signs. The introduction, well done, sets forth the definition of a Sacrament. The author then develops the tracts on the individual sacraments which embrace an elucidation of the matter remote and proximate, form, subject, minister and effects of each Sacrament. Some of the older theological schools will no doubt disagree with several of the author's statements. But these evolve about moot points the discussion of which would only serve to confuse the reader. The tract on Matrimony is quite extensive and includes such vibrant and provocative topics as Divorce, Impediments, the Banns, and the Pauline Privilege. One cannot fail to grasp the comprehensive significance and the remarkable possibilities of Father Herzog's book as a class manual for the Catholic college man. (Benziger, \$3.00).

**De Sacramentis**, Vol. II, by P. A. M. Shembri, O.S.A., is a clear, methodical treatment of the five Sacraments from the viewpoint of the Augustinian school of theology. The scholastic method is faithfully followed in the exposition of the individual Sacraments. The author's application of the doctrine of indirect physical causality to the Sacraments will not be readily accepted by all readers. (Marietti, Romae, L.14).

Father Joseph Palombo, C.S.S.R., has written quite an extensive commentary entitled **De Dismissione Religiosorum** on the 16th title of the Second Book of the Code. The author in providing the commentary evidences a keen appreciation of the moment of the question. The book is a comprehensive survey of all the decisions and opinions of Canon lawyers on the various points in controversy in the legislation of the Code. (Marietti, Romae, L. 12).

The latest literary accomplishment of Père Rambaud, O.P., displays all the qualities of thoroughness, accuracy, clearness, and compactness which characterize the works of the learned author. In his **Pour La Vie Interieure**, Père Rambaud offers the reader an excellent treatise on the Interior Life. The author sounds the key note of the book in his first chapter, when he sets forth the conflict between the spirit of Christ and the spirit of the world. He then goes on to an intelligent investigation and inquiry concerning the various phases, helps, and difficulties of the Interior Life. The essential requisites for the sound health and growth of the soul in its quest of perfection are collated and explained. The work should exert a powerful appeal to the confessor and guide of souls. (Vitte; Paris; 16 fr.)

**LITURGY:** The liturgical movement of to-day has given birth to a varied and very useful number of books into the English language. Catholics may follow the Mass in a most befitting manner, that is, pray it in union with the celebrant, with a missal such as, "**My Missal**," by Abbot Cabrol, O.S.B. It is an excellent explanatory work. Primarily written for the Sundays and principal feasts of the Church year, it contains, moreover, an appendix of devotions, such as, the Way of the Cross, etc. The book, now in its sixth edition, is printed in convenient, large type. It may be used to good advantage by Catholics not able to attend daily Mass. Without doubt the sale of this missal will insure a seventh edition in the near future. (P. J. Kenedy, \$1.75).



**DEVOTIONAL:** Many Catholics have heard of the answer St. Thomas Aquinas gave when he was asked from what book he obtained his profound knowledge of spiritual things; he replied that his only book was the crucifix. Many Catholics following his example have tried to read this book of the crucifix but with very little success. The reason for their failure is usually they do not meditate while reading it and as a result their eyes soon tire of externals, their minds get heavy and their bodies sleep. **The Knowledge of Our Lord Jesus Christ** is an aid for one in such difficulties. It helps one to read not only the book of Christ crucified, but also the books of Christ born into this world, of Christ present in the Blessed Sacrament, of our spiritual union and our sacramental Communion with Him. It goes even further to give us a knowledge of His Glory and activity in heaven as our King and Advocate, our Governor and Judge. It is a book for those who are more advanced in the spiritual life whether they be in the convent or in the world. Although not formal in its theological conclusions it is solidly based on the teachings of Holy Scripture and the Doctors of the Church which are quoted with references on almost every page. In fact this little aid to the knowledge of Christ is a complete treatise taken from a much larger volume, a standard textbook on ascetical and mystical theology called *Dux Spiritualis*, "The Spiritual Guide." Even though this translation was made not from the original Spanish of the seventeenth century, but from a Latin translation which appeared soon after the original, it has great value from the fact that this Latin translation seems to have been authentically revised by the author himself. Its stimulating thoughts and the forty brief prayers translated into free verse should aid many toward the attainment of a better knowledge of our Model and Master. (Benziger, \$2.25).

In **Thy Kingdom Come**, Edith Cowell has made available to English readers a little volume, written originally in French by an anonymous author, which should be of great assistance to many in their spiritual progress. It will be found particularly helpful to those who, by reason of the present economic difficulties are afforded their first leisure and stimulus to review the real reason for life, how life's time can best be spent and what ultimately constitutes success. Simplicity, modernity and lack of galling sentimentality along with flashes of stimulating humor are its great merits. Unfortunately a lack of precision in theological terminology has crept in, whether through the oversight of the author or the translator we do not know, but since the instances are few and are clarified by the context, we mention them rather as suggestions for the next edition than as serious faults in the present. What we do deplore, however, is the fact that the lamentable mistakes in printing which mark so many of its pages will undoubtedly repel many who otherwise might read and profit by this book.

**BIOGRAPHY:** In a little town of Bavaria, there is to-day a remarkable woman of God, Teresa Neumann. Gifted with certain remarkable favors she lives in utter simplicity. Her life proves that sanctity still flourishes as vigorously as it ever did. She is an example of God's solicitude for men. The story of her life is related in a new handbook, **"The Story of Teresa Neumann,"** by Father Pacificus, O.M. Cap. Father Pacificus visited the holy woman in Bavaria, and relates his experience in this booklet. While the matter is interesting, and the plan well developed, we find the style very stiff. It is however a very good account for those interested in this chosen one of God. (Benziger Brothers, \$0.75).

Doctors of many "ologies" and doctrines propounding a thousand "isms" are daily passing by the reviewing stand of modern life. Catholics have reason to rise and applaud when **"The Doctors of the Church"** by the Capuchin, Father Paul, comes into view in the parade of truth. In fifteen



minutes of pleasant reading the busy layman who has not much time for study makes the acquaintance of one of those twenty-six "staunch defenders of the Truth and strenuous opposers of error who waged battle with the enemies of God's revelation by their words, their lives and their writings." Despite Father Paul's humble contention, the "busy student" would be pleased with the brevity and conciseness of the work. The book should have a special appeal at the present moment when we are celebrating the Fifteenth Centenary of the Council of Ephesus; for, as the Archbishop of Birmingham writes in the Preface, "the age of Ephesus was the age of the Doctors. Saints Ambrose, Augustine, Jerome, Leo the Great and Peter Chrysologus in the West, Saints Basil, John Chrysostom and Gregory Nazianzen in the East, all flourished within the lifetime of Ephesus." The reader could justly desire a greater variety in the form of the sketches and additions of lively anecdotes similar to those which only occasionally brighten its pages. Still, the work is so replete with instructive and edifying matter that there would be "more truth than poetry" in saying "to read a Doctor of the Church a day will keep doctors of error away." (Benziger Brothers, \$2.45).

Fourteen accounts of Catholic heroes simply told, **Heroes of the Trail**, by James Small, is a neat contribution to the steadily growing literature for Catholic school children. It deals exclusively with the missionaries of the frontier, Allouez, Jogues, Marquette, Cancer, Fenwick and others. Brevity and the adventurous touch are the aims of the author and he succeeds very well, although more generous dramatic development might be an improvement here and there. The story of de Smet appealed most to the adult reviewer. Historically correct and well done, these stories may be used to advantage at home and at school. Intelligent questions are appended to each chapter, a few maps (which might be more fully drawn) are inserted, a reference list is given and a pronouncing dictionary concludes the book. A complete little work, highly instructive and well illustrated, it is without too many earmarks of the text-book to frighten away the average child.

When our Lord said, "Suffer the little ones to come to Me," He was surrounded by a group of children. Men have speculated concerning the conversation which our Lord held with them. Was it a spiritual treat, or, did He tell spirited tales? Undoubtedly the personality of Christ was sufficient to warm their hearts, but, is it not human to think that perhaps He related to them tales of some of His own warriors? Such a tale he might have told, as He glanced down the ages and visioned the valiant Maid of France. Now, there is a wonderfully spirited story of "**Saint Joan**" written recently by Claire F. Oddie, that approaches such a one as our Lord might have related to the children. It is a narrative of the warrior maid, who, on her last campaign for God, was martyred. This is an exquisite and delightfully woven story. It is replete with beautiful illustrations, which, if they were colored, would surely hold a greater appeal for the picture loving child. Catholic teachers of grammar schools will find in this biography interesting reading for their pupils. (Longmans, Green & Co., \$1.00).

**A Saint in the Making** is John Oxenham's latest contribution to the literary world. The author has unfolded a vivid tale of a truly noble character. He has written a life, well known, ever interesting, the life of the Sainted Cure D'Ars, Jean Baptiste Vianney. In his little work we first meet Jean Vianney on the side of the Dardilly road. "It is a wild black night, a foul night, in keeping with the doing of foul black deeds." It is the time of the French Revolution. Mr. Oxenham has told the story of the life of the future Cure in its three great stages. From our first meeting with him on the side of the Dardilly road we journey through his boyhood,

his years at school and his priestly life. We live his boyhood with him "herding sheep in the Valley of the singing blackbird." There is brought to light the first traces of that fire that in after years was to burn with such unquenchable force. His miniature processions in honor of the Virgin Mother and of the Saints are but heralds of those great devotions that, in after years, were to raise Ars from an obscure village into a place known the world over. From these idealistic dreams Mr. Oxenham brings us into the preparation for the reality, the schooling of the future priest. He vividly portrays the hardships which this country boy experienced in the pursuit of the awful subject of Latin. He makes us pity him, when, time after time, the goal he longs for seems to slip from his grasp. We are glad, when, through the influence of the priest he once saved, M. Balley, he is, once again, admitted to the seminary. We are almost as happy as the boy himself when he finally realizes his ambition, and is ordained to the priesthood. His priestly life among the people of Ars furnishes us with the climax of the story. Mr. Oxenham has told this phase of his life, well known to so many, in a somewhat different way. The young Cure finds a village bereft of religion, knowing little of God, and caring less. He resolves to recall them to the faith whatever the cost may be. The story of his fasting and penances, his preaching and prayer, tells us clearly just what kind of man was Jean Baptiste Vianney. In time, this humble Cure, strange in the worn soutane, yet with the whimsical smile ever on his face, wins the hearts of his people. His later days are spent in the work that made him so well known, his labor in the confessional. The same whimsical smile will win the heart of the reader. Mr. Oxenham is to be complimented on his little biography. It will, once started, hold the attention of the reader. In the words of the author, we have found a good thing and desire to share our enjoyment with our fellows. (Longmans, Green & Co. Price \$2.00).

**HISTORY:** In his book "**Religious Liberty in Transition**" the Rev. Joseph Thorning, S.J., has written down the results of careful study and painstaking documentary research touching Religious Liberty as it developed in the New England Colonies. Arresting and challenging are the findings and deductions of the author as he deflates beyond repair the popular idea, that the Revolution settled once and for all the existence of an established state Church, and that all men could kneel and pray to God in the way of their own belief. The separation of Church and State was scarcely noticeable in the early days of our Nationhood. The book is not an argument for or against the thesis which holds that the hostile reaction of the Colonies against the Quebec Act became the principal factor in hastening the rift between the Colonies and the Mother Country; nevertheless, one can read in the religious temperament of our New England forbears as put forth in the documentary evidence a distinct, powerful and totally absurd distrust of the Catholic as a citizen. The author goes into detail concerning the onerous restrictions placed upon a member of a non-state church, as regards land, industry, education and suffrage. The Political Parson receives a crushing condemnation from the documentary evidence on the period. He is unmasked as a ranting, biased demagogue, who fired the torch of bigotry and sent the mob on its bloody way. By quoting official documents and the records of the various State Legislatures the author builds up a strong case in favor of his thesis. One closes the book with the conviction that the process of transition was a long, drawn out, bitter struggle against bigotry and ignorance. The section devoted to New Hampshire contains many startling facts. The style of the work is rather heavy and uninteresting, due mainly to the many documentary quotations. On the score of scholarship the book will bear fairly close scrutiny. A book that cannot be ignored. (Benziger, \$2.50).

**LITERATURE:** *The Fine Gold of Newman* is a well-balanced and discriminating collection of the learned litterateur by Joseph J. Reilly which he considers as truly representative of the thought and style of the Great Cardinal. There can be no question that Doctor Reilly knows Newman. This his latest work serves but to accentuate the fact. The excerpts, most of them brief, are culled from practically all of Newman's great literary masterpieces. Admirers of Newman and literary lovers in general, as well as the average reader, should find in this comparatively slender volume, one of the most reliable guides to a just and common sense evaluation of the influence of Newman as an outstanding scholar and Catholic gentleman. It is to be regretted that Dr. Reilly has not seen fit to arrange the contents with more of an eye to a topical ordering or at least a grouping based on the sources. This fine gold of Newman, contains nuggets without alloy, which the judgments of time and men have accepted as the coinage of great literature. (Macmillan, \$2.50).

**FICTION:** *"As the Gentle Rain"* the latest novel from the facile pen of Isabel Clarke is the story of the young girl, Solange, burdened with a haunting fear of the judgment of God and man from the days of her early childhood until just before her marriage. She had been placed to watch over her baby brother one day and told not to let his cries disturb her sick mother. She prevented his cries effectively enough by placing a pillow over his face. The baby died from suffocation. An adult cousin discovering the death rebuked her harshly, calling the child of three or four years a murderess, striking her with a stunning blow. The little girl quailed physically and mentally. Convinced by her cousin's words of her guilt she feared not only God's punishment but also that her mother and others whom she loved would react as horribly as had her cousin Gilbert. So she kept silent. All efforts to pierce her reserve were in vain. Shortly before her marriage she made her first confession and communion. A new life of utter happiness opened to her. The author's treatment of her heroine is sympathetic, we may even say, loving. Solange arouses the reader's sympathy and affection, for she was positively heroic, and tenderly responsive to those who showed her kindness. One cannot but be drawn to the generous and noble Marchesa. The Countess of Grasmere allows a fundamental nobility to be overwhelmed by selfishness. Although the story carries us from England to Italy more than once we do not see much of either country. The author is concerned with her characters more than the locale. Her characters she understands completely and etches well. This story is, we think, her best. (Longmans, Green & Co., \$2.50).

The background of Agnes Blandel's latest novel, *The Living Voice*, is seventeenth century England, in the days of the Cavaliers and the "Round Heads," when the clash of half-pike and broadsword sounded the death knell of Monarchy. The story centers around the seventh Earl of Derby, Lord Strange, a generous, clean-living, tolerant Protestant gentleman, a heroic figure, to whom the heart warms, who suffers the slings and arrows of outrageous fortune with a serene fortitude and unwavering loyalty to the ill-advised sovereign who acted with more haste than wisdom. A really clever yet subdued sub-plot, embodying the romantic element, adds charm and interest to the principal theme. The outstanding merit of the book is its healthy moral tone. The plot on the whole is cleverly handled and there are scenes of high dramatic incident. The characters are all intensely alive, and the strife and ominous shadows of the grim setting are sufficiently *en rapport* with the rapidity of the action. The book is an hour's treat. (Benziger Bros., \$2.00).

Altar boys, properly trained and disciplined can add greatly to the dignity of the liturgical service. Too often they provide grave distraction for the members of a congregation. Fully cognizant of the difficulties

which the altar boy problem involves, Fr. Scott, S.J., in his latest work, **The Altar Boys of St. John's**, has written a delightful story in which he recounts the efforts of a young priest in building up a proficient altar boy organization. Using methods based on sound principles of boy psychology this young priest cultivated in the members of his organization a profound appreciation of sanctuary service and an earnest desire to execute with precision the ceremonial rubrics. Woven into the thread of the narrative are several exciting adventures of athletic conquests and boyish heroism which will certainly hold the interest of every Catholic boy. (Kenedy, \$1.50).

**DRAMA: How's Your Second Act?** by Arthur Hopkins bears a misleading title. It is not a critical guide for the playwright in the structure of his play's second act; but, as its sub-title more clearly indicates, it is essentially a book of notes on the Art of Production. One of the most intelligent of our modern producers of drama, the author diagnoses the present condition of the theatre and offers what he considers the panacea of its many ills. It is his opinion that the fault in the main is with the producers themselves, whose tastes, preferences and understanding are the standards whereby a play is judged fit for production. Deploping the present system in which, contrary to common opinion, the theatre-going public is unable to determine what shall pass for dramatic art, he says, "It is a mistake to say that the public demands what it shall have since this presupposes some standard already fixed by the public, and up to now, so far as its taste in the theatre is concerned, the American public has not set up one requirement." By impugning the honor of the producer's intentions, by ridiculing his tastes and preferences and by deploping the lack of policy and design in either playwriting or producing, Mr. Hopkins leaves no doubt in the reader's mind as to the real cause of the decline of the dramatic art in America. His plea for a return of better plays, better producing, will find an echo in the heart of every lover of the drama; but the solution he offers, although certain to better conditions, if not ultimately to change them entirely, will be realized with great difficulty. It is not easy to believe that men so long inured to the cheap and tawdry will be influenced to exchange the receipts of the box-office for a better theatre and better drama. To inculcate in producers and writers the honesty and unselfishness which the solution of Mr. Hopkins demands, is to attain the ideal. As its greatest exponent, the author has given a good example. For this, and for his sincere desire and effort to assist others, he ought to be commended. (Samuel French, \$1.50).

**PAMPHLETS: So This is Evolution**, by Francis P. Le Buffe, S.J. **Mother Seton**, by John C. Reville, S.J. **Human Evolution and Science**, by Francis P. Le Buffe, S.J. **Misguided Evolutionists**, by Francis P. Le Buffe, S.J. **God and Some Scientists**, by Francis P. Le Buffe, S.J. (The America Press, \$0.10 each). From the International Catholic Truth Society come the following: **Andrew D. White and His History of the Warfare of Science**, by Lucian Johnston. **The Different States of Man**, by F. J. Remler, C.M. (Each \$0.05).

**BOOKS RECEIVED: Essays of a Catholic** by Hilaire Belloc (Macmillan, \$2.50). **Bible History**, by Johnson-Hannan-Sr. Dominica—a basic textbook for the grades five and six. (Benziger, \$1.16). **Peggy Moran**, by Ruth Orma Law (Benziger, \$1.00). **Midget**, by Rev. R. J. O'Brien (Benziger, \$1.25). **The Epistles of St. Paul**, Vol. II, by Charles J. Callan, O.P. (Wagner, \$5.00). **The Lives of the Saints**, Vol. III, March, by Alban Butler. (P. J. Kenedy, \$2.50). **Joel Chandler Harris**, edited by Julier Collier Harris. (University of North Carolina Press, \$4.00). **The Doctrine of the Mystical Body of Christ**, by Abbe Anger. (Benziger, \$4.50). **Spiritual Exercises of Blessed Robert Southwell**, S.J. Edited and with an introduction by J. M. DeBuck, S. J. (Benziger, \$1.90). **Temples of Eternity**, by R.

H. J. Stewart, S.J. (Longmans, \$2.00). **A Capuchine Chronicle**, Edited by Fr. Cuthbert, O.S.F.C. (Benziger, \$1.90). **The Seventieth Week**, by Sister Miriam Teresa (the Rev. Charles C. Demjanovich, Darlington, N. J., \$1.65). **The Church and the Gospels**, by Joseph Huby, (Henry Holt, \$2.00). **Introductio in Theologiam Spiritualem**, by P. J. Hierinckx, O.F.M. (Marietti, L. 15.) **Commentarium in Codicem Juris Canonici, Lib. II De Personis**, by Guido Cocchi, C.M. (Marietti, L. 14). **Manuale De Ecclesiarum Rectoribus**, by P. L. Agnus. (Marietti, L. 5). **Grandes Figures Des Precheurs, Vol. II**, by R. P. J. Dom. Rambaud, O.P. (Lethielleux, fr. 12). **The House of Connelly and other plays**, by Paul Green. (Samuel French, \$2.50). **Seven to Seventeen**, twenty-one plays for school and camp, Edited by Alexander Dean. (Samuel French, \$3.00).



# CLOISTER + CHRONICLE



## ST. JOSEPH'S PROVINCE

The Fathers and Students extend their heartfelt sympathy to Rev. F. L. Kelly, O.P., on the death of his brother; and to Bros. Timothy Condon, O.P., Walter Conway, O.P., and Mark Egan, O.P., on the death of their fathers; and to Very Rev. E. J. O'Toole, O.P., and Bro. Gabriel Lane, O.P., on the deaths of their mothers.

Rev. Bros. Cyril Osbourn, O.P., and Thomas Aquinas Joyce, O.P., of the House of Studies, Washington, D. C., left for Rome on November 11, to continue their studies at the Collegio Angelico.

The Rt. Rev. Theodore Labrador, D.D., Vicar Apostolic of Funing, China, visited the House of Studies, Washington, D. C., and on Sunday, Oct. 11, celebrated a Solemn Pontifical Mass.

On September 29, the departure services were held in St. Dominic's Church, Washington, D. C., for Revs. C. M. Rooney, O.P., A. C. Tierney, O.P., M. M. Killian O.P., and Bros. James Murphy, O.P., and Jordan Warnock, O.P., who sailed for China on October 30.

During the month of October, Rev. J. B. Sheehan, O.P., Rev. J. S. Considine, O.P., and Rev. G. B. Stratemeier, O.P., preached over the radio from the Church of the Immaculate Conception, Washington, D. C. Their respective subjects were: Divine Providence, Christ the King, and the Rosary.

Rev. J. S. Considine, O.P., has been appointed to the faculty of the Seminary department of Catholic University as professor of Sacred Scripture.

Rev. R. P. O'Brien, O.P., was Retreat Master for the annual retreat at Walter Reed Hospital, Washington, D. C., Oct. 6-9; and the Very Rev. E. G. Fitzgerald, O.P., and Rev. W. A. Walsh, O.P., preached the retreats for the tertiaries at Dominican Sisters' Convent, Green St., Philadelphia, Pa.

The scholastic year was begun at the House of Studies, Somerset, Ohio, on Sept. 16, after a solemn Mass of the Holy Ghost. The faculty is composed of the following Professors: Very Rev. J. C. Nowlen, O.P., Prior, Lector Primarius and professor of Canon Law; Very Rev. A. J. McGovern, O.P., Subprior, Master of Students and professor of Dogmatic Theology; Rev. J. J. Welsh, O.P., professor of the second part of the Summa of St. Thomas; Rev. R. W. Farrell, O.P., professor of the third part of the Summa; Rev. C. I. Litzinger, O.P., professor of Moral Theology; and Rev. L. M. Carolan, O.P., professor of Sacred Scripture.

Bro. Antoninus Baverso, O.P., made his profession into the hands of Very Rev. J. C. Nowlen, O.P., on Sept. 14, at the House of Studies, Somerset, Ohio; and Bro. Urban McClellan, O.P., made his profession Oct. 11.

Very Rev. A. J. McGovern, O.P., and Rev. L. M. Carolan, O.P., celebrated the Solemn Mass at the Franciscan Monastery, Cincinnati, Ohio, on the feast of St. Francis. Revs. J. J. Welsh, O.P., and C. M. Delevigne, O.P., celebrated the Solemn Mass at the Franciscan Sisters' Academy, New Lexington, Ohio.

The Fathers assigned to the Chinese Missions were at St. Joseph's Priory on October 2. The students sang Compline and Benediction at the departure service held at Holy Trinity Church in Somerset that evening.

The Fathers of the Southern Mission Band conducted the following Missions:

- St. Joseph's Priory, Somerset, Ohio—Rev. W. D. Sullivan, O.P.
- St. Catherine of Siena Church, Toledo, Ohio—Rev. J. B. Logan, O.P.
- St. Thomas Church, Memphis, Tenn.—Very Rev. R. P. Cahill, O.P., and Rev. W. A. O'Connell, O.P.
- St. Stephen's Church, Niles, Ohio—Revs. J. B. Logan, O.P., and J. B. Hughes, O.P.
- Holy Name Church, Steubenville, Ohio—Revs. Charles Murray, O.P., and L. A. Smith, O.P.
- St. Thomas' Church, Zanesville, Ohio—Revs. W. D. Sullivan, O.P., and W. R. Mahoney, O.P.
- St. Joseph's Church, Cleveland, Ohio—Revs. J. B. Logan, O.P., W. A. O'Connell, O.P., and J. D. Walsh, O.P.
- St. Francis' Church, Newark, Ohio—Revs. L. A. Smith, O.P., and W. A. O'Connell, O.P.
- St. Christopher's Church, Cleveland, Ohio—Revs. W. D. Sullivan, O.P., and L. A. Smith, O.P.
- St. Teresa's Church, Toledo, Ohio—Very Rev. R. P. Cahill, O.P., and Rev. W. A. O'Connell, O.P.
- St. Mary's Church, Martin's Ferry, Ohio—Revs. J. B. Hughes, O.P., and L. A. Smith, O.P.
- St. Francis' Church, Cleveland, Ohio—Revs. W. D. Sullivan, O.P., and J. B. Logan, O.P.
- St. Joseph's Church, Winchester, Ky.—Rev. W. R. Mahoney, O.P.
- St. Vincent's Church, Shelbyville, Ind.—Rev. J. B. Hughes, O.P.
- Holy Cross Church, Loretto, Ky.—Rev. J. D. Walsh, O.P.
- St. Dominic's Church, Detroit, Mich.—Revs. W. D. Sullivan, O.P., and L. A. Smith, O.P.

The Fathers of the Southern Mission Band also conducted Missions for Children at:

- St. Thomas Aquinas Church, Cincinnati, Ohio—Very Rev. R. P. Cahill, O.P.
- St. Dominic's Church, Youngstown, Ohio—Rev. W. R. Mahoney, O.P.
- St. Louis Bertrand Church, Louisville, Ky.—Rev. W. A. O'Connell, O.P.
- St. Patrick's Church, Columbus, Ohio—Rev. L. A. Smith, O.P.
- Holy Trinity Church, Somerset, Ohio—Rev. J. D. Walsh, O.P.
- St. Dominic's Church, Detroit, Mich.—Rev. W. D. Sullivan, O.P.
- St. Joseph's Church, Cleveland, Ohio—Rev. J. D. Walsh, O.P.

Novenas in honor of the Little Flower at:

- Holy Angel Church, Dayton, Ohio—Rev. W. D. Sullivan, O.P.
- St. Joseph's Church, Springfield, Ohio—Rev. J. B. Hughes, O.P.
- St. Peter's Church, Memphis, Tenn.—Rev. L. A. Smith, O.P.



Forty Hours Devotion at:

St. Augustine's Church, Kalamazoo, Mich.—Rev. J. B. Hughes, O.P.  
Church of the Annunciation, Shelbyville, Ky.—Very Rev. R. P. Cahill, O.P.  
Church of Our Lady of the Rosary, Detroit, Mich.—Rev. W. D. Sullivan, O.P.

Sacred Heart Church, Toledo, Ohio—Rev. J. B. Hughes, O.P.  
St. Peter's Church, Stanley, Ky.—Very Rev. R. P. Cahill, O.P.  
St. Brigid's Church, Detroit, Mich.—Rev. J. D. Walsh, O.P.

Rev. J. B. Logan, O.P., preached the annual retreat for the Fathers of Providence College; and the retreats for the women of St. Peter's parish, Steubenville, Ohio, and St. Jerome's parish, Cleveland, Ohio, were preached by Rev. W. A. O'Connell, O.P., and Rev. J. D. Walsh, O.P., respectively.

The Very Rev. W. P. McIntyre, O.P., has been appointed pastor of St. Vincent Ferrer's Parish, River Forest, Ill.; and Rev. D. G. O'Connor, O.P., has been appointed Chaplain at Rosary College, River Forest, Ill.

Rev. R. E. Kavanah, O.P., preached a series of sermons as part of the perpetual novena in honor of St. Jude at St. Pius Church, Chicago, Ill., and also preached a novena in honor of St. Therese of Lisieux at the Church of the Precious Blood, Chicago, Ill.

The students of the House of Studies, River Forest, Ill., sang Compline and Benediction at St. Pius Church, Chicago, Ill., on Rosary Sunday and at the Departure Service for the Chinese Missionaries.

Rev. L. C. Callahan, O.P., preached a novena in honor of the Little Flower at St. Lucy's Church, Chicago, Ill., and one in honor of St. Jude at the Church of Our Lady of the Mount, Cicero, Ill., and also the Rosary Sermon at Rosary College, River Forest, Ill.

Rev. Norbert Georges, O.P., preached the Rosary Sermon at the Shrine of the Sisters of the Perpetual Rosary, Milwaukee, Wis., and gave an illustrated lecture on Bethlehem at the Seminary of the Servite Fathers, North Milwaukee, Wis.

Rev. Thomas a'Kempis Reilly, O.P., has accepted an engagement with the Sisters of St. Joseph, to conduct a series of conferences on Religious Life and Perfection, in their Diocesan Motherhouse, Buffalo, N. Y. Father Reilly is also giving conferences and instructions to the cloistered community of Dominican Nuns, Buffalo, N. Y.

The Fathers of the Western Mission Band conducted the following Missions:

St. Thomas Church, Philo, Ill.—Rev. C. L. Davis, O.P.  
St. Patrick's Church, Elkhorn, Nebr.—Rev. G. B. Neitzey, O.P.  
St. Joseph's Church, Giltner, Nebr.—Rev. J. B. Hegarty, O.P.  
Our Lady of Good Counsel Church, Gothenburg, Nebr.—Rev. F. D. Newman, O.P.  
Church of the Assumption, Churchville, Iowa—Rev. F. D. Newman, O.P.  
St. John's Church, Valley, Nebr.—Rev. G. B. Neitzey, O.P.  
St. Paul's Church, Le Sueur, Minn.—Rev. W. J. Olson, O.P.  
St. Patrick's Church, Lead, S. Dakota—Rev. F. D. Newman, O.P.  
St. Boniface's Church, Garner, Iowa—Rev. T. M. O'Connor, O.P.  
St. Peter's Church, Volo, Ill.—Rev. R. F. Larpenteur, O.P.  
Church of Our Lady, Cicero, Ill.—Rev. R. F. Larpenteur, O.P.  
St. John's Church, Bradford, Ill.—Rev. T. M. O'Connor, O.P.

Holy Angel's Church, Omaha, Nebr.—Revs. J. B. Hegarty, O.P., and T. M. O'Connor, O.P.

Basilica of St. Mary, Minneapolis, Minn.—Revs. C. L. Davis, O.P., G. B. Neitzey, O.P., and W. J. Olson, O.P.

Sacred Heart Church, Kansas City, Mo.—Revs. F. D. Newman, O.P., and F. L. Vander Heyden, O.P.

St. Bonaventure's Church, Chicago, Ill.—Revs. G. B. Neitzey, O.P., and F. L. Vander Heyden, O.P.

St. Andrew's Church, St. Paul, Minn.—Revs. J. B. Hegarty, O.P., and F. L. Vander Heyden, O.P.

St. Michael's Church, Kansas City, Mo.—Revs. C. L. Davis, O.P., and T. M. O'Connor, O.P.

Holy Rosary Church, Minneapolis, Minn.—Revs. G. B. Neitzey, O.P., and F. L. Vander Heyden, O.P.

Forty Hours Devotion:

St. Mary's Church, Freeport, Ill.—Rev. G. B. Neitzey, O.P.

St. Henry's Church, Chicago, Ill.—Rev. G. B. Neitzey, O.P.

St. Patrick's Church, Eveleth, Minn.—Rev. F. L. Vander Heyden, O.P.

St. Mary's Church, Pesoturn, Ill.—Rev. W. J. Olson, O.P.

St. Bernard's Church, Bushnell, Ill.—Rev. T. M. O'Connor, O.P.

St. Malachy's Church, Geneseo, Ill.—Rev. F. D. Newman, O.P.

St. Patrick's Church, Gretna, Nebr.—Rev. W. J. Olson, O.P.

St. Patrick's Church, Raritan, Ill.—Rev. T. M. O'Connor, O.P.

Rev. C. L. Davis, O.P., conducted the annual retreat at St. Norbert's High School, Marcus, Iowa; and also the Third Order retreats in East St. Louis, Mo., and Milwaukee, Wis.

Rev. T. F. Conlon, O.P., addressed large gatherings at the Holy Name Rallies in Cleveland, Ohio; Cincinnati, Ohio; Winchester, Va.; Erie, Pa.; and in the new Municipal Convention Hall, Philadelphia, Pa.

Very Rev. W. G. Moran, O.P., has been reelected Prior of St. Vincent Ferrer's Priory, New York City, N. Y.

The following Fathers have been assigned to the faculty of Fenwick High School, Oak Park, Ill.: Revs. J. F. Beever, O.P., N. M. Walsh, O.P., R. M. McDermott, O.P., R. S. McGonagle, O.P., P. M. McDermott, O.P., J. M. Murphy, O.P., and S. B. Campbell, O.P.

Revs. J. S. Kennedy, O.P., and S. B. Campbell, O.P., are acting as chaplains to the Sisters and students at La Grange, Ill.

On September 16, Very Rev. Father Provincial announced the assignment of Rev. R. I. Tucker, O.P., as Procurator of St. Dominic's Vicariate, Oak Park, Ill.

The ministers of the Solemn Mass on the feast of St. Francis of Assisi, in the Franciscan Church of Corpus Christi, Chicago, Ill., were Revs. J. F. Beever, O.P., celebrant; N. M. Walsh, O.P., deacon, and J. M. Murphy, O.P., sub-deacon. The panegyric on St. Francis was preached by Father Walsh, O.P.

During the last week of October, Rev. H. A. Kelly, O.P., preached a novena in preparation for the month of the Holy Souls, in St. Hugh's Church, Lyons, Ill.; and on the Feast of Christ the King, Rev. L. C. Gainor, O.P., preached in the Church of the Ascension, Chicago, Ill.

Rev. L. E. Nugent, O.P., has grouped and united the various religious activities at Fenwick High School under theegis of the Angelic Warfare.

On the feast of St. Thomas, Universal Patron of Catholic Schools, a Solemn Mass was celebrated in the gymnasium of Fenwick High School. The choir was composed of students from the House of Studies, River Forest, Ill. The panegyric on St. Thomas was preached by Rev. R. D. Goggins, O.P. The Fenwick students with their parents and friends assisted at the Mass.

Rev. L. C. Gainor, O.P., spoke at the opening sessions of the West End Catholic Womens' Club, Oak Park, Ill., and also at the Irving Park Womens' Club, Chicago, Ill.

The Fathers of the Eastern Mission Band conducted the following Missions:

Church of the Holy Name of Mary, Montrose, Pa.—Rev. J. L. Finnerty, O.P.

St. John's Church, Susquehanna, Pa.—Rev. P. A. Maher, O.P.

St. Mary's Church, New Bedford, Mass.—Rev. H. C. Boyd, O.P.

St. Mary's Church, Dumont, N. J.—Rev. W. C. Kelly, O.P.

Church of the Assumption, Fairport, N. Y.—Rev. W. C. Kelly, O.P.

St. Joseph's Church, Needham, Mass.—Rev. A. C. Haverty, O.P.

Holy Family Church, Lisbon Falls, Me.—Rev. V. R. Burnell, O.P.

Church of Our Lady of Victory, Mt. Vernon, N. Y.—Rev. W. P. Doane, O.P.

St. Rock's Church, New York City, N. Y.—Rev. J. A. Sheil, O.P.

St. Claire's Church, Storington, Me.—Rev. W. E. Heary, O.P.

Church of Our Lady of Pompey, New York City, N. Y.—Rev. W. R. Bonniwell, O.P.

Carmelite Church, Tenaflly, N. J.—Rev. R. M. Marchese, O.P.

St. Thomas Aquinas Church, Braddock, Pa.—Revs. J. H. Healy, O.P., and T. M. Schwertner, O.P.

St. Patrick's Church, Brasher Falls, N. Y.—Rev. S. R. Brockbank, O.P., and A. C. Haverty, O.P.

Sacred Heart Church, Rosindale, Mass.—Revs. J. A. Mackin, O.P., R. L. Rumaggi, O.P., and W. R. Bonniwell, O.P.

St. Joseph's Church, Meriden, Conn.—Revs. Francis O'Neill, O.P., and H. C. Boyd, O.P.

Church of Our Lady of Solace, Bronx, N. Y.—Revs. S. R. Brockbank, O.P., and E. A. Martin, O.P.

Holy Name Church, New York City, N. Y.—Revs. P. A. Maher, O.P., J. E. O'Hearn, O.P., W. C. Kelly, O.P., and H. H. Welsh, O.P.

St. Andrew's Church, Flushing, L. I.—Revs. D. A. Wynn, O.P., H. H. Welsh, O.P., and T. D. Gilligan, O.P.

St. John's Church, Bangor, Me.—Revs. V. R. Burnell, O.P., A. C. Haverty, O.P., and W. E. Heary, O.P.

St. John's Church, Pittston, Pa.—Revs. J. H. Healy, O.P., G. D. Morris, O.P., and C. M. Mulvey, O.P.

St. Andrew's Church, Erie, Pa.—Revs. S. R. Brockbank, O.P., and W. P. Doane, O.P.

Holy Rosary Church, Lawrence, Mass.—Revs. T. M. Schwertner, O.P., and Francis O'Neill, O.P.

Church of Our Lady of Pompey, New York City, N. Y.—Revs. Raphael Ferrari, O.P., and C. H. Ahlheid, O.P.

St. Augustine's Church, Bronx, N. Y.—Revs. H. H. Welsh, O.P., H. C. Boyd, O.P., and C. M. Mulvey, O.P.

St. Mary's Church, Norwich, Conn.—Revs. Francis O'Neill, O.P., and V. R. Burnell, O.P.

St. Francis de Sales' Church, Charlestown, Mass.—Revs. D. A. Wynn, O.P., H. H. Welsh, O.P., A. C. Haverty, O.P., and W. P. Doane, O.P.

St. Joseph's Church, Natrona, Pa.—Revs. S. R. Brockbank, O.P., and P. A. Maher, O. P.

St. Elizabeth's Church, New York City, N. Y.—Revs. J. L. Finnerty, O. P., and J. E. O'Hearn, O.P.

St. Thomas Church, West Springfield, Mass.—Revs. V. R. Burnell, O.P., and E. A. Martin, O.P.

Carmelite Church, Tenafly, N. J.—Revs. J. M. Eckert, O.P., and G. D. Morris, O.P.

Sacred Heart Church, Jersey City, N. J.—Revs. J. M. Eckert, O.P., W. P. Doane, O.P., and E. A. Martin, O.P.

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The Fathers of the Eastern Mission Band also conducted the following Missions for children:

Sacred Heart Church, Jersey City, N. J.—Rev. J. D. Walsh, O.P.

St. Antoninus' Church, Newark, N. J.—Rev. J. E. O'Hearn, O.P.

St. Mary's Church, New Haven, Conn.—Rev. Francis O'Neill, O.P.

St. Catherine's Church, New York City, N. Y.—Rev. E. A. Martin, O.P.

St. Vincent Ferrer's Church, New York City, N. Y.—Rev. J. A. Sheil, O.P.

Holy Name Church, Philadelphia, Pa.—Rev. W. C. Kelly, O.P.

Holy Innocents' Church, Pleasantville, N. Y.—Rev. J. H. Healy, O.P.

St. Dominic's Church, Washington, D. C.—Rev. W. P. Doane, O.P.

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Rev. Arthur Kelly, O.P., preached the Rosary Sermon in St. Ambrose's Church, Chicago, Ill., and also conducted the novenas in honor of the Suffering Souls in St. Hugh's Church, Lyons, Ill., and in honor of the Little Flower in St. Agatha's Church, Chicago, Ill.

### HOLY NAME PROVINCE

Rev. W. G. Martin, O.P., conducted the annual retreat for the students of Sacred Heart College, San Francisco, Calif., Oct. 20-24. The retreat closed with a Pontifical Mass in St. Mary's Cathedral, celebrated by His Grace, Archbishop Hanna, D.D.

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A novena in honor of St. Jude was preached by Rev. Reginald Lewis, O.P., in St. John's Church, Los Angeles, Calif., Oct. 20-28.

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The Dominican Fathers at Eagle Rock, Calif., recalled the occasion of their first Mass by holding a celebration on Oct. 16-17-18. On the morning of the 16th, the children sang the Mass, and in the afternoon gave their entertainment. The speaker at the entertainment of that evening was John Steven McGoorty, author of the California Mission Play. At the last Mass on Sunday the Rev. Dr. W. E. Corr of Altadena, Calif., was the preacher. Plans are now being made by Rev. W. T. Lewis, O.P., pastor of St. Dominic's Parish, Eagle Rock, for the erection of a new Church.

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The Holy Name Province is happy to announce the purchase of the site for its future House of Studies. The property consists of six and one half acres of a very beautiful estate. Although the buildings on it at present will accommodate the faculty and the students, plans are being made to start the first new wing as soon as possible. An added feature of the new site is, that being on the outskirts of Oakland, Calif., it is within a comparatively few minutes walk to the University of California.

The Faculty at the Dominican House of Studies is now composed of the Very Rev. Joachim Walsh, O.P., Lector Primarius, Professor of Moral Theology; Rev. Cyprian McDonnell, O.P., Professor of Pastoral Theology and Scriptural Exegesis; Rev. Louis Clark, O.P., Professor of Dogmatic Theology and History of Philosophy; Rev. William Dooley, O.P., Master of Students and Professor of Apologetics and Church History; Rev. Benedict Blank, O.P., Assistant Master of Students and Professor of Canon Law and Ontology; Rev. Sebastian Owens, O.P., Professor of Spanish; and Rev. Sylvester Chamberlain, O.P., Professor of Sacred Eloquence.

### FOREIGN PROVINCES

Beginning on November 9th, there was held in Rome an "Albertine Week," under the presidency of His Eminence, Cardinal Fruhwirth, O.P. This scientific congress in honor of Albert the Great was directed by Msgr. Ruffini, Secretary of the Congregation of Studies and Universities, Msgr. Paschini, Professor of Church History at the Lateran Seminary, Father Cordovani, O.P., Regent of the Collegio Angelico, and Father Thery, O.P., Director of the Dominican Historical Institute. The sessions were opened by a solemn discourse given by the Most Rev. Master General. At the close of the congress, those who had taken part were received by His Holiness Pope Pius XI. The Holy Father expressed his pleasure at the meetings of the Congress and indicated his intention of proceeding with the cause for the canonization of Blessed Albert.

Very Rev. Thomas Luque, O.P., has been instituted Provincial of the Province of St. Augustine, which includes Argentina, Uruguay and Paraguay; Very Rev. John Massaux, O.P., was elected Provincial of the Belgian Province; Very Rev. Manuel Herba, O.P., of the Province of Betica in Spain; Very Rev. John M. Perier, O.P., of the Lyons Province; and Very Rev. Cajetan Xerri, O.P., of the Province of Malta.

At the Solemn Mass for peace offered in Berlin on the occasion of the visit of MM. Laval and Briand, Father Delorme, O.P., delivered an address.

Rev. Francis Drapier, O.P., of the French Province, Professor of Theology at the Seminary of Mossoul, returned to that mission after spending some months in Europe. He was accompanied by Rev. M. J. Cadart, O.P., a newly assigned missionary. The departure ceremony was held in the Dominican Church of the Holy Rosary at Havre.

The Fourth Catholic Congress of Moving Pictures and Radio Broadcasting was held at the Colonial Exposition in Paris, September 21-25. Very Rev. Father Pade, O.P., Provincial of the French Province presided at one of the sessions. Father Guenin, O.P., gave a report on "Missionary Films."

Mlle. Margaret Aron has received *Le Prix Bordin* for her book on Blessed Jordan of Saxony, *Un animateur de la Jeunesse au XIIIeme siecle*.

A solemn day of prayer was observed at the Church of Saint Etienne du Mont, Paris, on November 15, to obtain from God the canonization of Blessed Albert the Great. This Church is on the site of the ancient Dominican Convent of the Rue Saint Jacques, where Albert and St. Thomas Aquinas taught. His Excellency, Monsignor Crepin, Auxiliary Bishop of Paris, presided at the Solemn Mass, and His Eminence, Cardinal Verdier, Archbishop of Paris, presided at Vespers in the afternoon.

At the Swiss Social Week, held at Fribourg, September 2-6, Rev. Andrew Gigon, O.P., professor at the University of Fribourg, gave a series of talks on the economic order.

During the Third International Catholic Week, at Geneva, Rev. Thomas Delos, O.P., professor of International Law at Lille, gave a conference on "The Problem of National Minorities."

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### **SISTERS' CHRONICLE**

#### **St. Mary's of the Springs (East Columbus, Ohio)**

During the month of October the Very Rev. T. S. McDermott, O.P., Provincial of the Province of St. Joseph, accompanied by three priests en route for the Chinese Mission Fields were welcome guests at St. Mary's. The Missionaries were the Rev. C. Rooney, O.P., Rev. C. Tierney, O.P., and Rev. M. Killian, O.P.

Rev. Mother General Reginald of St. Cecilia's Congregation and her companion, Sister Mary Pius, visited at St. Mary's.

Two Sisters of St. Joseph, Sister Anna and Sister Emma, from the Island of Malta, have been enrolled as students at St. Mary's College.

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#### **Dominican Sisters of the Perpetual Rosary (Milwaukee, Wisconsin)**

Rosary Sunday, the Patronal Feast of the Community, was celebrated with the usual solemnity. Rev. N. Georges, O.P., officiated. After an impressive sermon delivered by Father Georges, all present were consecrated to the Queen of the Rosary.

A beautiful life size crucifix of Limpas, donated by a benefactress, was blessed and later erected over the High Altar. The blessing of religious articles and roses followed.

The Service was concluded with Solemn Benediction of the Blessed Sacrament and the distribution of roses.

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#### **Dominican Sisters of the Sick Poor (New York, N. Y.)**

A ten days retreat which opened on May 30th was conducted by the Rev. S. R. Brockbank, O.P. At the close of the retreat the following young ladies received the Habit: Miss Margaret Gaffney (Sister M. Brendan), Miss Marion Quinlan (Sister M. Geraldine), Miss Agnes Finn (Sister Jane Maria). Sister M. Columba and Sister M. Elizabeth made first profession. Sister Rose Marie and Sister M. Maritime took perpetual vows. Sister M. John, Sister M. Vincentia, Sister M. Virginia, Sister Maria and Sister M. Thomas renewed their vows for one year. His Excellency, Bishop Dunn, presided and preached at this ceremony.

In the month of August a second retreat was conducted by the Rev. Ambrose Smith, O.P., at the vacation house at Hampton Bays, L. I.

On September 15th, Rev. E. A. Wilson, O.P., was appointed as first Dominican Chaplain to the Motherhouse and Novitiate.

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#### **Marywood (Grand Rapids, Michigan)**

The Rev. Augustine Haverty, O.P., of Philadelphia, conducted the August Retreat at Marywood.

On August 20th, fourteen Novices were received into the Congregation. September 1st, witnessed the profession of twenty Novices who completed their years of probation.

Funeral services for Sister M. Xavier Connelly, who died October 9th, were held in the Chapel of the Motherhouse, where the Requiem High Mass was chanted.

Catholic Junior College, a co-educational institution under the auspices of the Dominican Sisters, was opened September 28th, at the old Sacred Heart Academy on Ransom Avenue, with Dr. Burton Confrey as Dean. The calendar and curriculum will be identical with the State University, except that Catholic Philosophy will inform all teaching, and that there will be a course in Catholic Action prepared by Dr. Confrey. Negotiations for accrediting of Catholic Junior College with the University of Michigan and other educational institutions are in progress.

#### **Dominican Sisters of the Perpetual Rosary (Union City, N. J.)**

On the Feast of St. Dominic the Rev. Benedict, O.F.M., assisted by the Rev. C. Kane, C.P., and the Rev. Francis Xavier, C.P., celebrated a Solemn Mass at 9 A. M. Solemn devotional renewal of Vows took place after Mass.

Sister Mary Dominic pronounced her perpetual vows on September 13th. The ceremony was presided over by the Rev. J. D. Enright, O.P., and the sermon was preached by the Rev. F. H. Dugan, O.P. The Rev. J. B. Walsh, O.P., and the Rev. Thomas B. Casey were present in the Sanctuary.

The Rev. J. D. Enright, O.P., assisted by the Rev. C. J. Coudeyre, O.P., and the Rev. J. B. Walsh, O.P., celebrated a Solemn Mass in the Chapel on the Feast of St. Michael.

The Rev. J. F. McManus, O.P., presided and preached at the solemn opening of the October Devotions on the Feast of the Most Holy Rosary.

The annual Retreat of the Community which took place from the 6th to the 15th of October was conducted by the Rev. V. C. Donovan, O.P.

#### **Sisters of St. Dominic (Caldwell, N. J.)**

On September 21, seven Novices pronounced their first vows. A number of Sisters renewed their vows during the month.

On September 27, the Community celebrated the Golden Jubilee of their establishment in the diocese with a Field Mass. The sermon was preached by the Very Rev. M. J. Ripple, O.P. In the afternoon, the Rt. Rev. Thomas J. Walsh laid the corner-stone and dedicated the new Mt. St. Dominic Academy. The following Sunday, the new auditorium was formally opened and Dr. Fulton Sheen, of the Catholic University, lectured on "Catholic Opportunities."

#### **St. Mary's Dominican College (New Orleans, La.)**

St. Anthony's Parochial School under the direction of the Dominican Sisters dedicated a new \$85,000 building on the feast of St. Rose of Lima.

The National Federation of Catholic Alumni held its Fall Meeting at the College.

The College was favored by several visits of His Excellency Rt. Rev. Theodore Labrador, O.P., Bishop and Apostolic Vicar of Funing, China.

Weekly lectures are delivered to the Novices at St. Mary's on the spirit and constitutions of the Order by Rev. Fr. Dominigus, O.P.

#### **Immaculate Conception Convent (Great Bend, Kansas)**

The annual retreat was conducted by Rev. F. L. Vander Heyden, O.P. At its close thirteen novices were professed, five Sisters made their final vows and one postulant received the habit.

August 17, Sister M. Agnes Monger celebrated her Silver Jubilee at the Motherhouse.

On August 18, Mother Rose McFadden was reelected Mother-Prioress.

On October 16, the third anniversary of the death of Mother Seraphine, a Solemn Requiem Mass was offered in the Convent Chapel.

A course in Gregorian Music was conducted by Rev. T. Schaefer, O.S.B., during the month of August.



**Foreign Mission Sisters of St. Dominic (Maryknoll, N. Y.)**

In South China the Maryknoll Sisters now have seven Sisters actively engaged in mission work. In Manchuria, they have six; in Korea, two; in Hawaii, fourteen; in Manila, one. Among these Sisters are two graduate nurses and Sr. M. Mercy Hirschboeck, of Milwaukee, Wis., the first doctor whom the Congregation has sent to the Orient.

**Dominican Sisters of the Perpetual Rosary (Buffalo, N. Y.)**

Two postulants received the habit on Aug. 4. Rev. A. C. Drexelius, O.P., preached the sermon.

Rev. Thomas a'K. Reilly, O.P., has been appointed Chaplain.

The Rt. Rev. Bishop Turner, has granted permission for fifteen annual novenas, six of which will be preached. The first novena, preached by the Chaplain, was well attended.

Holy Hour has been introduced on Thursday evenings with sermons preached by the Chaplain. The attendance is gratifying.

**Rosary Hill Home (Hawthorne, N. Y.)**

The annual ceremony of reception and profession was held on September 14. Eight Postulants received the habit, one Novice was professed, a number of Sisters renewed their vows and three Sisters took solemn vows. The sermon was preached by Rev. Fr. Strauss, C.S.S.R.

Rosary Hill has celebrated its thirtieth anniversary and the work of these good Sisters has surpassed the bounds of all expectations.

**Dominican Sisters (Racine, Wisconsin)**

Since the last issue of DOMINICANA three Sisters have been called to their eternal reward. R. I. P.

On Oct. 26, Very Rev. C. M. Thuente, O.P., celebrated a Requiem High Mass for his sister, Sister M. Emiliana Thuente. He was assisted by the Rev. F. N. Georges, O.P., and the Rev. R. D. Goggins, O.P.

**Congregation of the Queen of the Holy Rosary (Mission San Jose, Calif.)**

The General Chapter of the Congregation, which opened on August 1, reelected Reverend Mother Seraphina as Prioress General.

On the Feast of our holy Father, St. Dominic, a Missa Cantata was celebrated in the Convent Chapel by Rev. Fr. Pamphilus, O.F.M.

The feast of the Assumption marked the close of the annual retreat conducted by the Very Rev. C. M. Thuente, O.P. After the Missa Cantata, five Sisters were professed.

On August 15, fifteen Sisters celebrated their Silver Jubilee of profession. The sermon for the occasion was delivered by the Very Rev. C. M. Thuente, O.P.

The new Flintridge Academy of the Sacred Heart was blessed on October 11, by the Right Rev. Bishop Cantwell.

The Rev. Cyprian McDonnell, O.P., is conducting a weekly course in Sacred Scripture.

A Triduum in preparation for the feast of Christ the King was delivered by Rev. C. McDonnell, O.P.

**Sacred Heart Academy (Springfield, Ill.)**

Rev. Fr. Logan, O.P., and Rev. Fr. Doane, O.P., conducted retreats at the Motherhouse during July and August. Thirteen Novices and Postulants took part in the reception and profession ceremonies at the close of the latter retreat.

On July 1, Sister M. Alexia Daggett, O.P., passed to her eternal reward in the sixteenth year of her religious profession. R. I. P.

**Dominican Sisters (Blauvelt, N. Y.)**

During the month of August the Novitiate, Broadela, Goshen, N. Y., was honored by a visit of His Eminence, Patrick Cardinal Hayes, accompanied by the Rt. Rev. S. J. Donahue, D.D.

Mother M. Dominic, after over forty years of active service in the Order, passed to her eternal reward on October 12. R. I. P.

During the month of October the Right Rev. J. J. Mitty, D.D., Bishop of Salt Lake City, visited the Motherhouse. His Lordship was accompanied by Rev. R. Mulcahey, Pastor of St. Luke's Church, New York City.

**Albertus Magnus College (New Haven, Conn.)**

Albertus Magnus College for Women opened its seventh year on October 1 with an academic Mass which was sung by Rev. A. Frenay, O.P. The Rev. D. Galliher, O.P. addressed the Students.

The Freshman Investiture was held on November 4, in the College Chapel. November 16, was Patron's Day at the College. A play, "Esmeralda," was given by the Dramatic Club of the College.

As a charter member of the Liberal Arts College Movement, Albertus Magnus College took part in the radio broadcast on November 14 and 15. Mr. Matthew A. Reynolds of New Haven represented the College with an address over Station WTIC on November 15.

**Dominican Convent (Albany, N. Y.)**

On August 4, at the close of a Triduum in honor of St. Dominic conducted by the Rev. R. Higgins, O.P., the ceremonies of Reception and Profession were held in the Motherhouse of the Dominican Sisters of the Congregation of St. Catharine de Ricci at Albany, New York. Two Postulants received the habit, one Novice made her first profession, and two Sisters took their perpetual vows.

During the month of October, two one-day Retreats were conducted for the women of the vicinity.

On August 22, five of the Sisters, after completing the summer course at Rosemont College, left for Cuba where they will teach in their academies located at Havana and Cienfuegos.

**The Congregation of the Most Holy Name of Jesus (San Rafael, Calif.)**

The annual retreat for the Sisters was conducted by Rev. E. S. Olsen, O.P. The annual retreat for the College Students was conducted by the Rev. Thomas Gabisch, O.P.

The Archdiocesan Summer-School held at San Rafael during June and July had a large enrollment representing many different Orders and several Dominican Congregations. His Grace, Archbishop Hanna, presided at the closing exercises held outdoors at the Grotto of Lourdes.

The Very Rev. Pius Driscoll, O.P., assisted by the Rev. J. S. Owens, O.P., and the Rev. J. G. Rourke, O.P., celebrated Solemn High Mass and presided at the ceremony of clothing and profession which took place on August 4.

On August 4, Sister M. Consolata Brady celebrated her silver jubilee. On the same day Sister M. Reginald Garvin, Sister M. Ambrose Garvin and Sister M. Rose Lamasney celebrated the golden jubilee of their profession.

In September a new parochial school was opened by the Sisters at Reno, Nevada.

Rev. C. M. Theunte, O.P., is giving a series of lectures to the Sisters at San Rafael.

October 26, Bishop Thomas Gorman of Reno, accompanied by Archbishop Hanna and Bishop Armstrong of Sacramento, visited the Convent at San Rafael. Bishop Gorman delivered an address on Christian Education for Women.

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